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Speculum Gy de Warewyke.

HERE FOR THE FIRST TIME PRINTED
AND FIRST EDITED FROM THE MANUSCRIPTS.

INAUGURAL DISSERTATION

FOR OBTAINING THE DEGREE OF DOCTOR OF PHILOSOPHY

PRESENTED BEFORE THE PHILOSOPHICAL FACULTY

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BY

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at press for the EARLY ENGLISH TEXT SOCIETY.

STUDY of the poem *Speculum Gy de Warewyke* was begun on the twelfth of March 1894 under the kind and gracious guidance of the late Professor Dr. Julius Zupitza. An edition was prepared in German as well as in English, and the text passed to press in May 1896. All investigation connected with the poem was completed by that date.

The work in its later stages has been subject to the able direction of Professor Dr. Schick, and through his courtesy and the kindness of Dr. Furnivall the accompanying pages offer selections from the edition about to be given to the public by the Early English Text Society. That volume includes criticism of the text, explanation of the arrangement of the material, various chapters devoted to the examination of the language and metre of the poet, to the genesis of the narrative, to its literary history, its chronology, and its authorship. It may be added, that continued ill-health and pressing academic duties have retarded somewhat this issue.

INTRODUCTION TO THE *SPECULUM.*

“sothe stories ben stoken vp and straught out of mynde
and swolowet into swym by swiftenes of yeres.

• . . . olde stories of stithe, þat astate helde,
may be solas to sum • . . . , þat suet after,
to ken all the crafte, how þe case felle,
by lokyng of letturs, þat lefte were of olde.”¹

CHAPTER I.

TITLE AND LITERARY NOTICES OF THE POEM.

§ 1. *Study of the Title of the Poem.*

1. TITLE of the poem of the present edition, *Speculum Gy de Warewyke*, is extant in the MS. 525 of the Harleian collection (fol. 53a). That *Speculum Gy de Warewyke* designated the text at the period of its authorship, or even that the poet ascribed title to his composition, the MSS. do not determine. Four MSS. add nothing in proof (A₁A₂DH₁), three being incomplete (cf. Chap. II. 1, 3, 4, 5). The MS. Bibl. Reg. 17. B. XVII. confirms preference for the element *Speculum* (cf. Chap. 2).

Speculum Gy de Warewyke incorporates in archaic orthography the grammatical form of the manuscript, yet the colophon may be interpreted to read in conformity to the narrative: *Speculum Gy[onis] de Warewyke*,² *heremite*,³ secundum *Alquinum* (cf. Chap. II. 6). That this modification is not necessary, is indicated if the insertion of punctuation be permitted in the seemingly inaccurate combination designating this volume. *Speculum: Gy de Warewyke* presents a mediaeval aspect of the Guy doctrine; for was it not a received tradition, that the stalwart conqueror of Colbrond was “England’s mirror and all the world’s wonder”? Was it not his

¹ From the *Destruction of Troy*, verses 11, 12, and 21 ff.

² The significance of the bracket (]) uniting *Warewyke* and *heremite* (cf. Chap. II. 6) seems to be purely connective, and not indicative of couplet formation.

³ Mediaeval genitive equivalent to *heremita*.

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high destiny, “to hold, as 'twere, the mirror¹ up to nature to show to virtue her own feature”? The exact reading of the scribe admits of varied interpretation, subject to individual speculation, whether it be rendered *Mirror to Guy* or *Mirror of Guy*, glorious “myrour” in whom to senal his socour (v. 706), or uphold for emulation a national hero as a mirror reflecting ideal line of conduct, refracting English glory, or mirroring the knight himself in his exalted religious consecration. In idealized glorification, no longer mortal, to him it could have been said, *Speculum sine maculâ*:

“Thou mirror,
In whom, as in the splendour of the sun,
All shapes look glorious, which thou gazest on !”

That the poet availed himself of mediæval licence, departed from the rigid application of verses 505, 506, and portrayed his warrior as example to all the world, *A cheef mirour of al the feste* (Ch., *The Book of the Duchesse*, v. 974), *An exemplarie, & mirrour* (Lyd., *Temple of Glas*, v. 294), *Mirrour of wit, ground of gouernaunce* (*T. of Gl.*, v. 754), the MS. itself assumes through the orthography of its copyist, in literal application. Similar appearance² repeats itself in the person of the English Sidney, “glorious star” of Penshurst, in intellectual and moral characteristics also “lively pattern . . . lovely joy born into the world to show our age a sample of ancient virtue” in chivalric soldiership and princely gentlemanliness. The poetical Mirror³ is explained again through the language of Langland, v. 175 (CXIX); Spenser, *Shepheardes Calendar* for October, v. 93; Henry V. ii. Chor. 6; *Gorboduc*, Act I. sc. 3, v. 798.

The excellence of the appellation in any of its interpretations is evident. In that it embodied characteristic features of the poem whose hero is Guy of Warwick, and in that it is in harmony with a popular mediæval phase of intellectual activity, *Speculum Gy de Warewyke* places the associated text in its natural environment. The interest of the episode centres in the valiant knight Guy of Warwick, and *Speculum* gives to the homily romance with which the poem is clothed, it is not to be denied, a mediæval charm. In literary worth Guy's sweet English “sarmoun” gains by association with the greater romance. It gains in historical and philological interest through the

¹ *Hamlet*, III. ii. 20.

² Pico della Mirandola was likewise Phœnix to his age among his contemporaries.

³ See *Temple of Glas* 974, with note to 294 (p. 92), and Chaucer *Against Women Inconstant*, v. 8: *Riht as a mirour nothing may impresse*.

factor *Speculum*, since through this designation it links itself with the period of its composition. The term *Speculum* was in the estimate of Lorentz¹ (cf. *Alcuins Leben*, p. 199) applicable to the *Liber* (Alcuin's *De Virtutibus et Vitiis Liber*). Lorentz maintains, that the *Liber* was devised as a mirror, and that to the mind of Alcuin it existed as a *Speculum* to enable Count Guido to determine, *was er zu thun und was er zu lassen habe*² (*Leben*, p. 199), thus paraphrasing liberally the passage, *Caput V*, line 5 f. (cf. Froben, Vol. II, Part I, p. 129), underlying verses 505, 506 united with 71—74 of the present text. Paulin (*Histoire Littéraire de la France*, 1866, p. 315) refers to the *Liber*: *qu'il lui servit de miroir, où il verroit d'un coup d'œil ce qu'il auroit à faire et ce qu'il auroit à eviter*. Yet nowhere is the *Liber* formally termed *Speculum*. The argument of Lorentz had been anticipated by some hundreds of years, and had been practically applied to the version addressed to Guy of Warwick. *Speculum* is amply supported by the subject-matter of the poem, and *Speculum* could not have been without worth in the sympathies of a mediæval poet.

2. In its brief literary connection the tenth poem of the Auchinleck folio has attained recognition as *Epistola Alcuini*. Kölbing, *Englische Studien*, vol. vii, p. 183, Morley, *English Writers*, vol. iii, p. 281, and Zupitza in private correspondence, have given sanction to that title. The eminent authority of so illustrious a triumvirate in letters, and the prestige of literary and printed notice, would at momentary glance seem to make additional search for the lost heading of the Auchinleck poem unnecessary. But *Epistola Alcuini* names Alcuin's *Liber* (*De Virtutibus et Vitiis Liber*) and other treatises ascribed to Alcuin. Obliterating the claims of an English poem to the nomenclature *Epistola* through the paramount right of priority of co-ordinate grouping are the following classical MSS., each an *Epistola Alcuini*. *E Musaeo* 214 (formerly numbered 68) fol. 51 b—fol. 68 b, and Bodl. 3558.5 (cf. *Catalogus Bernardi*) of the Bodleian Library; Cotton Vesp. A. XIV. *Epistola Alcuini Levitæ*, i. e. *Diaconi, qui illie in quibusdam epistolis nuncupatur*

¹ Lorentz (professor of history at the university of Halle), author of *Alcuins Leben, ein Beitrag zur Staats-Kirchen- und Culturgeschichte der Karoling. Zeit* (Halle, 1829), translated by Jane Mary Slee, *The Life of Alcuin*, and published in 1837.

² The exact passage, *Liber V*, 2 ff. is translated as follows: Here lies the knowledge of true blessedness; for therein as in a mirror man may consider himself, what he is and whither he goeth, applied by West in *Alcuin and the Rise of Christian Schools* (1893), pp. 115 f.

Albinus cum versibus in fine of the Museum collection; *Bibl. Reg.* 5. E. IV. and *Bibl. Reg.* 6. A. XI. (cf. Book Index), and the *Epistola ad Eulalian*, etc. Aside from primary grounds for discarding *Epistola Alcuini*, the co-existence of numerous distinct works having legitimate claim upon that title, the form itself is not exact. In immediate application it could be employed only at cost of testimony of the poem concerning its contemporary history. Morley's title correctly applied should read *Epistola Alquini (Alquyni)*. Historically and on basis of the MS. *Alquyn* is the orthography demanded by a work of the period of the *Speculum*; cf. ten Br., *Ch.* p. 67, 68; Siev. § 208; Sweet, *N.E. Gr.* p. 254 (O.E. *Alhwine*, *Ealhwine*; Latin period *Alcuinus*; M.E. *Alquin* or *Alquyn*).¹ The poet writes of the author Alquin (*Alquyn* in MSS. A₂DH₁H₂R): *Alquin was his rihte name*, v. 39. Moreover even Latin MSS. of the fourteenth and fifteenth centuries do not hesitate in adopting the orthography Alquin, Alquyn (the distinction *i*, *y* having no philological weight, cf. ten Br. § 9 and § 22; Morsb. § 112) in transcripts of the works of Alcuinus (*Albinus Flaccus*), cf. *Epistola Alquini*, MS. *Bibl. Reg.* 5. E. iv.; MS. *Bibl. Reg.* 6. A. xi.; Lambeth MS. 378, where *in librum alquini, Pro alquino*, etc. occur.

Apart from the misconception liable to result through confliction among texts bearing the same title, the English poem, distinct and individual in character, a new creation, merits distinctive recognition, a specific place in literature. Its value rests neither in its connection with Alcuinus, nor in his theological views. It does not incorporate the philosophy of the schools of Charlemagne. Its interest centres rather in that very vivid personality, that illustrious knight Gy de Warewyke, for whom this discourse was prepared. *Speculum Gy de Warewyke* belongs to the field of literary history, not to theology. It is a member of that greater Romance cycle, whose brilliant hero is Sir Gy.

3. Warton's title ranks the discourse among poems of the ballad order. *Guy and Alquine* (cf. Warton, § 2 of this chapter) has the merit of granting its poem environment in the English Guy legend, classifying it, through analogy, with *Guy and Colronde* (cf. Percy's Folio MS. vol. ii. p. 509 ff.), *Guy and Phelis*, *Guy and Amarant* (cf. Percy's *Reliques*,² Part II, pp. 329 ff., 331 ff.). Warton was

¹ Over forms of Aluin's name compare Schönefelder in his monograph, *Alcuin et Charlemagne*, p. 4 (and Pertz, *Monum. Germ. Script.*, I, p. 75); over its significance, see Hamelin, *Essai sur la vie et les ouvrages d'Alcuin* (1873), p. 10.

² Edition of Walford, 1880.

probably indebted to some MSS. Catalogue for the suggestion, perhaps in connection with the heading of the *Catalogue of the Arundel MSS.*, vol. ii, edition of 1832, naming the poem *Gy Earl of Warwyke and Dekene Alquyne*.¹ Warton's title is without authority historical or manuscript. Equally ungrounded is Scott's (also Laing's) title. As "A Moralization upon certain Latin Texts," apparently an invention of Scott (or of Leyden, cf. § 2) to characterize the subject-matter of the selection, it figures in *Sir Tristrem* (also in *A Penni worth of Witte*, etc.).

4. The puissant merit accredited to the *Speculum* in mediæval literary history is testified to with eloquent voice through its popularity. Hundreds of varieties of the general type are locked up in MS. collections throughout the world. *Speculum Stultorum* (ed. Wright, 1872) depicted in satire English foibles of the 12th century through Nigel Wireker, and the 14th century is resplendent with a glittering array of *Specula*. The position of the *Speculum* in that century is in the technique of theology.² In testimony the following list of theological *Specula* from MS. works has been collected, but the various Christian attributes associated with the *Speculum* are too numerous for immediate specification. The *Speculum* links with itself *humanae salvationis* in a large vast family of virtues. It is *Speculum Confessionis*, *Christianorum*, *Mundi*, *Philosophiae*, *Religionum*, *Speculatorum*, *Innocentiae*, *Devotorum*, *Contemplationis* (a *Ladder of Perfection*), *Peccatoris*. It is a *Christian Mirror*, a *Mirror for Maydens*, *Of Penance*, *Of Sinners*, *Of Lewd Men and Women*, *Of Chastite*,³ *Of the Sacrament*, *Of Penance*, *Le Mirouer des Dames*, *Le Miroir du Monde*, *Die Sprighel der sonden . . . van Jan iof Weeri*, a heterogeneous collection⁴ indeed, elaborate attributes of a unique type of literature. They include all the tenets of Christian doctrine, and embrace all aspects of life inspiring to the 14th century mind. The spiritual history of the 15th century is enriched by the exquisite seriousness of a *Speculum of 7 gyftus of the holi gost* (MS. Ff. iv, 9, Camb. Univ.), of a *Myroure to deuot peple* (MS. Gg. I. 6), and by a *Speculum etatis hominis* (MS. Gg. IV. 32), whose mirror is de-

¹ Also description of *The Index to the Arundel and Burney MSS. in the British Museum*.

² This distinction applicable to the generic *Speculum* is irrespective of the subject-matter of the individual text.

³ *The Mirour of Chaastitee*, MSS. Harl. 2322, 2325.

⁴ For MS. *Specula* compare MSS. Harl. 113, 116, 953, 1255, 1706, 1713, 2339, 2388, 6581, etc.; Add. MSS. 17,539, 22,283, 25,089, 29,951; Royal MSS. 16 E v.; 8 F X.; 5 B IX., etc.

picted twelve times in twelve distinct circles to reflect the twelve ages of man. Bonaventure's "boke that is clepid" *Myroure of the blissid Lif of Jesu Crist* has disseminated its truths through manifold translations,¹ and was printed by Caxton. In MS. Arundel 112 (see also MS. Arundel 120) the text is embalmed in a paper 4to. of the 15th century entitled : "*The myroure of the blessed lyfe of oure Lorde Ihesu Criste*, translated from the Latin of Bonaventura with some additions by the translator, and a Treatise at the end on the Body of Christ against the Lollards." A Bodleian MS. is an *Apology for a looking-glass* by Apuleius against Æmilian, in English verse. Harley MS. 3277 contributes a paper book, *A Looking glasse for Looveres*, "wherein are conteyned two sortes of amorous passions, the one expressing the trewe estate and perturbations of hym that is overgon with love; the other a flatt defiance to love and his lawes," containing "78 passions or chapters of prose verse." In 1509 the *Ship of Fooles* decreed the dimming of the fair radiance of the chaste theological *Speculum* by the profane *Mirour of good Manners*. So late as the 17th century is still to be found the ubiquitous *Speculum*, a spectrum for laymen in the *Mirror for Martyrs* (1601), from the hand of one Weever. In *Speculum Crape-Gownorum*, of the Advocates' Library, are "Observations and Reflections upon the late sermons of some that would be thought Goliahs for the Church of England." London, 1682. Berjeau published, 1861, *reproduit, en Fac-simile, Le plus ancien Monument de la xylographie et de la typographie réuni, Speculum Humanæ Salvationis*.

The various *Mirrors* belong to a later period. These descendants of the *Speculum* have imbued new life into earlier saintly themes, and *Speculum* no longer suggests *dedly synnes, confessiones* and bands *clericorum* (Arund. 452) for the religious life of the soul, a *Speculum Conscientiæ*,² but names worldly activity and profane subjects in its rank and file of *Princely Deedes* (1598), *Constant Penelopes* (cf. Percy's *Reliques*), and *Mirrors of Knighthood*, not to forget Gower's *Speculum* of "Virtues and Vices" (*i. e.* Meditantis) and that most "dolefully dreary"³ *Mirror for Magistrates* (London, 1563), Gascoigne's *The Steel Glas* (1576), his *Glass of Government*, and the looking-glass of Thomas Lodge and Robert Green: *A Looking*

¹ Cf. Add. MSS. 11,565, 19,901, 21,106, 22,558, 30,031; Sloane MS. 1785; Cot. Tib. 6, VII.; Harl. 435, 2241, etc.

² Cf. MSS. Harl. 5398; Sloane 3551.

³ Cf. Lowell, *The Old English Dramatists*, "Marlowe," p. 30.

Glasse for London and England. Here could be numbered from all ages all those *Specula*, in whose “immortal flowers of poesy,”

“As in a mirror, we perceive
The highest reaches of a human wit.”—*Tamburlaine*.

§ 2. Literary History of the Manuscripts.

Specific mention of the *Speculum* is to be found in a brief and inexact characterization of its Auchinleck text,¹ published by Sir Walter Scott² in 1804, through the “Introduction”³ to *Sir Tristrem*,⁴ Appendix IV., pp. cxii. f., and reprinted in various subsequent editions,⁵ in 1811 and 1819 under the same numbering of the page, in 1806,⁶ p. cviii., in 1833, pp. 112 f. After 1811 *Sir Tristrem* was included with its Introduction in the collective editions of Scott’s *Poetical Works*, often with the pagination 112. Compare the edition of 1868, mentioned by Kölbing (*Engl. Stud.* vii.).

In 1857 David Laing, in his “preface” to *A Penni worth of Witte, Florice and Blauncheflour*,⁷ etc., incorporated Scott’s Intro-

¹ This description plays a minor part as a single detail in a general sketch of the various texts comprising the Auchinleck folio. Scott’s summary is still offered in the *MSS. Catalogue* of the Advocates’ Library, classifying the Auch. MS.

² Reference to the life of Sir Walter Scott, as employed in this edition, is afforded by *Memoirs of the Life of Sir Walter Scott, Bart.*, by John Gibson Lockhart, the Riverside Press, 1881; and by Richard H. Hutton’s *Sir Walter Scott* (in Morley’s *English Men of Letters*), 1878.

³ Material for this “Introduction” seems to have been collected by John Leyden (d. 1811 in India), the eminent Oriental scholar (cf. Hatton, pp. 65, 66), and the faithful ally of Scott in the transcriptions of *Sir Tristrem* (cf. Lockhart, vol. ii., p. 54). Leyden aided Scott in the preparation of the *Border Minstrelsy* (see Lockhart, vol. ii., p. 46), and it was Leyden who prepared the bulky transcript of *King Arthour*, a fragment of seven thousand lines (*Life of Scott*, pp. 60, 61), used by Ellis in his *Specimens of Early English Metrical Romances*. Leyden published, on his own responsibility, *The Complaynt of Scotland* (written 1648) in 1802.

⁴ *Sir Tristrem*; a Metrical Romance of the Thirteenth Century; by Thomas of Ercildoun, called the Rhymer. Edited from the Auchinleck MS. by Walter Scott, Esq., Advocate, Edinburgh. This work was published the second of May, 1804.

⁵ The edition of 1804 comprised but one hundred and fifty copies, to be sold at two guineas a volume. These are now broadly scattered, and are difficult of access. Indebtedness is due to the British Museum for the copy used in the preparation of this edition.

⁶ Seven hundred and fifty copies of the subsequent edition in 1806 were necessary to satisfy the public demand. These editions heralded that ill-fated connection with Ballantyne, the *Aldiborontiphosphophornio* of Scott.

⁷ *A Penni worth of Witte: Florice and Blauncheflour: and other Pieces of Ancient English Poetry*, “Selected from The Auchinleck Manuscript. Printed at Edinburgh, For the Abbotsford Club.” 1857. Laing’s edition is also with difficulty accessible. The *Speculum* is indebted to the copy in the library of the British Museum.

duction without attributing it immediately to its direct source. Notice of this poem (Auch. MS.) stands on p. xiv., numbered 10 (see § 3, 1), and called "A Moralization upon certain Latin texts," thus retaining Scott's title, and failing to correct the defective enumeration of *Sir Tristrem*. For recognition of later date the *Speculum* is indebted to Eugen Kölbing in *Englische Studien*, vol. vii., pp. 178 ff., in his exhaustive study of the Romance selections preserved in the Auchinleck MS. Here, p. 183, designated "Epistola Alcuini," occurs the only entirely reliable account of the *Speculum*. Kölbing prints the first ten verses of the poem and the remaining portions of the twenty-five (ll. 1007—1031) imperfect lines (cf. § 3, 1). The Auchinleck text also received casual notice by Warton and by Morley. In Warton's *History of English Poetry* (edited by Hazlitt, vol. ii., p. 29), the *Speculum* is classified as "Guy and Alquine" in a list that purports to include the "principal pieces" of the Auchinleck MS. Morley gives a table of the contents of the folio, naming the *Speculum* "Epistola Alcuini" (Morley, *English Writers*, vol. iii., p. 281).

But the earliest known reference to the poem, apart from rarely meagre statistics, is furnished by Ritson,¹ two years earlier than the appearance of *Sir Tristrem*. In *Ancient Engleish Metrical Romanceēs*² (London, 1802), vol. i., pp. xcii. and xciii. (pp. 50 f. of the reprint), Ritson connects with Canticum Colbrandi (*Geste, Guy and Colbronde*, Percy, *Reliques*, vol. iii., Part 4, page 26; see also pp. 145, 152, and Percy's Folio MS., vol. ii., pp. 509 ff.), furnishing "the cream" of the Guy romance (Scott, see Lockhart, II., p. 63), an "old Engleish poem" of the Harley MS. 525, *Speculum Gy de Warewyke per Alquinum heremitam* (according to Ritson). Thirty-five lines beginning this MS. were printed in *Germania*, vol. xxi., p. 366, in an

¹ The attitude of his contemporaries toward Ritson, "the ill-conditioned antiquary of vegetarian principles," is well known. He was tolerated only by Scott. Leyden's stanzas, characteristic of Ritson, may be recalled :

"That dwarf, he is so fell of mode,
Tho ye shold drynk his hert blode,
Gode wold ȝe never finde."

"That dwarf, he ben beardless and bare,
And weaselblowen ben al his hair,
Like an ympe or elfe;
And in this world beth al and hale,
Ben nothyngne that he loveth an dele
Safe his owen selfe."

² Of this first edition, the Königliche Bibliothek, Berlin, has preserved the copy referred to in this issue.

article by Prof. Kölbing. Here Kölbing, calling attention to the importance of the Auchinleck text in the Guy of Warwick question, enumerates the other British Museum MSS., the Arundel MS. 140, and the Harleian MS. 1731, but does not mention MS. Dd 11 and MS. Bibl. Reg. 17 B. xvii. Ward, *Catalogue of Romances in the Department of Manuscripts in the British Museum*, gives conspicuous attention to the Harleian copies of this poem.

Of the various MSS. of the *Speculum* the Harley MS. 525 has represented its text to the general public. It is this MS. that has received the weight of attention in print, and apparently from Harley 525 interest has developed in other MSS. of the same text. The salient feature of the title, the introduction of the name *Guy of Warwick*, and, indeed, the fact of the existence of a title¹ in connection with what is apparently a complete poem,² having introduction, conclusion, and colophon in a well-preserved and beautifully written parchment, explain the popularity of MS. Harley 525. Interest in the Auch. MS. was awakened through its association with important Romance texts of the same MS. volume. MSS. Harley 1731 and Arund. 140 have received scanty notice, and no printed mention of MSS. Dd 11, 89, and MS. Reg. 17 B. xvii., has been discovered outside of MSS. Catalogues. There is likewise no account to be found of Worseley 67 of this group of texts.

Notices of a hitherto unprinted poem form naturally no imposing list, yet for nearly a century the *Speculum* has been before the public. Its history is nearly contemporaneous with the printed record of the Auchinleck MS. itself. That MS. finds mention first in Percy's *Reliques of Ancient Poetry* (cf. *Engl. Stud.*, vii.). It is described as a whole, or in application to some individual work, with greater or less regard for detail and accuracy, in the various editions of the Auchinleck texts. Kölbing's valuable publications, *Sir Beues, Arthour and Merlin, Amis and Amiloun, Tristrem*, etc., Zupitza's *Guy of Warwick* (see also edition 1875–76), Mall's *The Harrowing of Hell*, the shorter poems through medium of the *Englische Studien*, the editions of Laing, Ritson, and Turnbull, edited privately and for the Maitland Club or the Abbotsford Club, may be consulted,³ as well as Ellis in *Early English Pronunciation*, vol. ii., p. 428. So

¹ Other MSS. have no marked individuality in MS. relationship, and could be mistaken in each instance for a continuation of a preceding text, except in case of MS. D.

² The most conspicuous MSS. are not otherwise complete (cf. § 3).

³ This list is by no means complete.

early as the date of Ritson's arrangement of its table of contents (*v. ante*), in 1792 the youthful Scott,¹ with a "great meikle nowt-horn to rout on" (cf. Shortreed through Lockhart, I. 230), was scouring the Highlands for ancient lays, and searching for "auld Thomas o' Twizzlehope," and for the information that would culminate later in the interchange of enthusiastic letters between the bard of the *Border Minstrelsy* and George Ellis over the identity of Thomas of Erceldoune. Possibly to that year (1792) might be ascribed Scott's earliest study of the Auchinleck texts.

If the date of the publication of the greater romances become the standard, then the *Speculum*, overshadowed by the broader popularity of the greater Guy history, has not attained with slowness to the dignity of a distinct edition. *Sir Gij* (E. E. T. Soc., Extra Series, xlii., xlix., lix.) arrived at completion only in 1891, and *Sir Beues* (E. E. T. Soc., Extra Series, xlvi., xlviii., lxv.) first in 1894. Bibliography of the poem in its connection with the Guy of Warwick tradition would follow each century of the history of printing in England, beginning with Copland's fragmentary edition, placed in 1550 (Zupitza, *Guy*, 1875, p. xi.), and ending only with the present decade.

§ 3. *Description of the Manuscripts.*

The *Speculum Gy de Warewyke* has been preserved in the following Manuscripts, of which to this date there have been no prints :

Auchinleck 10.

1. A₁. MS. Auchinleck 10, Advocates' Library, Edinburgh. A parchment folio of the early fourteenth century (c. 1327—1340). Concerning the contents of this valuable Romance² MS. Kölbing

¹ The correspondence between Scott and Ellis began March 27 in 1801, but Scott's search for Thomas the Rhymer was under way earlier. In June 1795, Scott, through zeal in literary affairs, had been appointed one of the curators of the Advocates' Library, colleague of David Hume (Lockhart, I., p. 271).

² *Romance* in application to contents. The Auchinleck MS., it will be recalled, is a repository for a vast treasure of M.E. romance. It contains the first English version of the Guy of Warwick legend (*Sir Gij of Warwicke*, Auch., Nos. 22, 23, ed. Zupitza), as well as transcripts of *Sir Beues* (ed. Kölbing), *Sir Tristrem* (ed. Scott and Kölbing), *Florice and Blancheflour* (ed. Hausknecht), *Floris and Blancheflour*; cf. also *Flóres Saga ok Blankiflár*, Icelandic version edited by Kölbing), *King Horn* (ed. Wissmann), *Arthour and Merlin* (ed. Kölbing), *Amis and Amiloun* (ed. Kölbing), *The Legend of Gregory*, named one of the "pearls of M.E. literature" (cf. Schulz, *Die englische Gregorlegende nach dem Auchinleck MS.*; Holtermann, *Ueber Sprache . . . der . . . Gregoriuslegende*, and Neussell, *Ueber . . . mittelengl. Bearbeitung der Saga von Gregorius*), and thirty-six other selections, chiefly Romance poems, whose popularity in the thirteenth and fourteenth centuries is undisputed. They are the "romances of

has treated in detail in *Englische Studien*, vol. vii., pp. 178 ff., with reference to the tenth selection, p. 183 (cf. § 2). The handwriting, distinct and beautiful, is larger than that of other scribes represented in the Auchinleck MS. and is not to be found elsewhere in the folio (cf. also Scott, *Sir Tristrem*,¹ p. cxiii). The present text is written in carefully outlined double columns, so cramped in space, that sometimes the last word, syllable, or letter of the poetical verse is placed above or below the metrical line: cf. lines 66, 113, 267, 277, etc. In its original condition the poem occupied fol. 39a—fol. 48b. There is no title. Folio headings and fol. 48b with concluding lines (ll. 1032—1034) are lost through mutilation² of the MS. for illuminations. On fol. 48a parts of twenty-five lines (ll. 1007—1031) have been cut unevenly from the parchment. Subdivision into chapter or section is not indicated. Capitals are used, but they occur without uniformity. Lines 1, 137, 161, and 277 are marked off by large brilliantly coloured introductory letters. Latin texts are in red ink. The letter beginning each line is ornamented with red. On the margin to the left, recurring frequently at unequal intervals, and without reference to subject-matter, is the character ‘¶’ in red: cf. ll. 9, 17, 23, 27, etc. Each leaf contains at the top the lower portion of a Roman numeral, ‘xv,’ in blue ink.

Lines 179, 180, 421, 422, 551, 552, 645, 646, 925, 926 are omitted. The last word of line 232 was not written; *pylt* is supplied in this edition from MS. A₂. There are a few erasures: lines 33, 178, 197, 202, 249, etc. 268 occurs a second time, apparently in

prys” named in Chaucer’s often quoted lines, *Sir Thopas* (ed. Skeat), 2087—2089, etc., and a portion of them denounced by Ascham a century later in the *Scholemaster*, pp. 79, 80 (reprint of Arber)—and again by Nash in Greene’s *Menaphon*. The “pleasure” of the “booke” “in two speciall poyntes, in open mans slaughter, & bold bawdrye,” killing men “without any quarel,” such baseness as “the single head of an Englishman is not hable to invent,” becomes through Nash the work of “bable booke-mungers,” who “endevor but to repaire the ruinous wals of Venus court,” “to imitate a fresh the fantasticall dreames of those exiled Abbie lubbers from whose idle pens proceeded those worne out impressions of the feigned no where acts of Arthur of the rounde table, Arthur of little Brittaine, Sir Tristram,” etc. He does not “forbear laughing” in “reding Bevis of Hampton” at “the scambling shyft he makes to end his verses a like”; cf. also Jusserand, *The English Novel in the Time of Shakespeare*, pp. 307, 308.

¹ Compare the preceding section for the corresponding pagination of this citation in the various editions of *Sir Tristrem*, and in Laing’s *A Penni worth of Witte*, etc. “It (the tenth selection) is written in a different and larger hand than the preceding and following articles,” says Scott.

² Cf. *Legenda Catholicae*, “A Lytle Boke of Seyntle Gestes, Imprinted at Edinburgh in the Year of the Incarnation, MDCCXL,” p. vi, where the editor wishes that the “Vandal” of these “Hagiologies” had been “qualified to chant shrill treble within the choir of the Sistine chapel.”

order to give to *her* a final -e (*here*), but the second reading is not retained, the line being crossed out. A word, syllable, or letter is occasionally written above the line within the verse: lines 47, 71, 101, 164, 178, etc. A₁ has some orthographical and dialectical peculiarities. To be noted is a redundant final -h: þeih; cf. ll. 25, 80, 104, 170, 184, etc.; nowh 348.—d in the function of þ: wid 84, 93, 181, 334, 370, 372, etc.; þerwid 147; widinne 252, 258, etc.; and widoute(n) 277, 278, 302, etc.—z represents voiceless s in plural forms, and at the end and in the middle of a word: uertuz (plur.) 71, 79, 325, etc.; in the middle of a word: leczoun 58, 138; murszere 284; at the end of the word: trespaz : solaz 686; voiz 446. An abbreviated form occurs: fint 785, tit 807; cf. also Streinþe 305 with vocalization of O.E. g. The -ie of mieknesse 85, although illustrated also in N.E. *thief*, is still not the usual orthography of this word in M.E. (cf. Stratmann, *M.E. Dict.*). A₁ has a predilection for the grammatical form *wole*, often where MS. D has *sal(l)*: cf. *wole* (*wolt*) 3, 5, 11, 16, 19, 27, 28, etc. Grammatical mannerisms peculiar to A₁ are: ou 2, 816, 824, 848, etc.; beyþere 952; þeih and hij are employed side by side; þeih 192, 271, 272, 295, 297, 298, etc.; hij 186, 267, 277, 279, 280, 281, etc.; mait occurs in rime with caiht 882. A dialectical peculiarity is the use of *seide* (*saide* in R) replacing *sede* of the original, lines 140, 168, etc.; cf. *Ipotis seyde* : (*dede*) 153, 461. Various instances occur, where the copyist marked his dialect through the representation of O.E. y, ð, umlaut of u, û: puite : luite 924; ipult : gilt 888; muche : -liche 386, 672, etc. In some details the vocabulary of A₁ is interesting. ac (A₁) is almost uniformly translated in MSS. of the *Speculum*; cf. 4, 13, 102, etc. heinen is found 627. emeristene 9, 334, etc.; þisternesse 114, 306, 731, etc.; polemod 574, 666, etc., are specially the individual property of A₁, although existing in isolated examples in the other MSS.

A portion of a Roman numeral xv at the top of each folio indicates the number of the *Speculum* in the early arrangement of the Auchinleck transcripts. The *Speculum* classified as 10 presupposes the loss of five poems of the original collection before the first of the present MS. If *The Legend of Pope Gregory*, bearing the original number VI., be regarded as No. 1, the *Speculum* becomes in direct sequence the tenth selection (No. 10). The numbering 11 (Scott and Laing, cf. § 2), designating this poem, is due to the unexplained omission of No. 6 in the enumeration of the Auch. texts forming "Appendix IV." of the "Introduction" to *Sir Tristrem*.

No. 5 immediately precedes No. 7, and no No. 6 is to be discovered or accounted for in Scott's list. The original numbers follow each other in natural order without interruption.

Although not free from error, yet MS. A₁, the oldest MS. and approximately complete, has transmitted relatively the most correct text. For these reasons it will become the basis of the following edition. Concerning its arrangement as determining the nature of this volume, see chapter iv, § 3.

Bibl. Reg. 17 B. XVII.

2. R. MS. Bibl. Reg. 17 B. XVII., Library of the British Museum, London. On vellum, a small quarto; c. 1370—1400. The *Speculum* is found fol. 19a—fol. 36a. It is without heading. A concluding note runs: *Explicit hic speculum utile istius mundi*. The text is written in single columns, and there is irregularity in the introduction of capitals. Coloured initial letters designate important passages of the poem. The Latin texts are, *prima manu* Mr. Herbert affirms, in black ink on the margin to the right of the body of the text. They are sometimes inclosed with red lines. The poem is complete without breaks of any kind. Lines 45, 46 are omitted; 571 and 572 are transposed; lines 272 and 548 introduce a new reading.

Among palæographical characteristics it will be noted, that, in addition to its customary function, *o* becomes often a purely graphical representative of *e* of other MSS. That *o* in this development representing a normal M.E. *e*, may preserve an essential integral principle of the language of the poem is suggested by *hom* and *hore* (O.E. *heom, heora*) : *hom* 25, 100, 106, 150, etc.; *hore* (poss.) 103, 169, 188, 265, 298, 308, 434, etc., but also *here* 268, etc.; *hom selue* 443, 485, etc. An interesting dialectical feature of MS. R is the introduction, in unaccentuated forms, of *-is* (*-es*), *-id*, *-us*, *-ud*: *disciplis* 570, but *londus* (plur.) 163; *beris* 663; *faris* 673; *metis* 549; *lastis* 746; *wasshis* 820; *sittes* 255; *saies* 567; *lyes* 713 are found. To be added also are: *zarkid* 300; *shewid* 361; *martrid* 610; *honourid* 632; *foulid* 832; *tholyd* (*-id*) 590, 594, 605, etc.; *deud* (3 sing. past.) 528, 531; *wratthus* 806. The inflectional syllable is not expressed: (*bou*) *dos* 103; (*hit*) *dos* 112; *bes* (*he*) 128; *Gos* (imp.) 448; *shon* : *won* 106, etc.; *vertuz* is preserved by R (cf. § 3, 1) 79, 325. A Northern *til* replaces (*in*)*to* 271; *hethen* : *henne* 296. Note also the couplet *reide* : *saiede* 494. MS. R adds

to the vocabulary of the poem a translation of *pisternesse* in the form *merkenes* 114, 306, 731, etc.

The *Speculum* stands third in a collection of works, many of which are attributed to the authorship of Richard Rolle, the Hermit of Hampole. The last of these is based upon selections from *The Prick of Conscience*. Mr. Herbert of the Museum called attention to the numbering of the *Speculum* in the *Old Catalogue* published in 1734. The first three poems, numbered 1, practically 1, 2, and 3, are regarded as a single work. Thus the *Speculum* is not recognized as an individual poem. Number 2 of the *Catalogue* is virtually number 4, fol. 36b—fol. 49a, and begins: *Alle mighty god*, etc.

Harleian 1731.

3. **H₁**. MS. Harleian 1731, Library of the British Museum. A paper MS., quarto; c. 1440—1460. This text is contained on fol. 134a—fol. 148b. It opens without title, and ends abruptly on l. 910, fol. 148b, it is to be conjectured, through the loss of two leaves, that contained the remaining verses of the poem. It is written in single columns. The majuscule beginning each line is in black ink, ornamented with red. Large initials showily coloured in red begin lines 1 and 137. The texts are in red. A significant hand in black, partly outlined in red on the margin, points out l. 109, “pride wraph and enuye.” Other references to pride, ll. 635—638, fol. 144b, 1—4, are emphasized by means of red interlineations.

Lines 7, 8 and 641, 642 are omitted. Entirely original readings are conveyed by lines 133, 136, 205, 206, 403, 404, 442, 447, 448, 479, 507, 508, 514, 591, 592, and 606; 409 is slightly changed. **H₁** shows much diversity in text, and often alters the original apparently on its own responsibility.

The *Speculum* comprises with the “Pryke of concyence, composed by R., the Hermit of Hampole” (cf. *Catalogue of the Harleian MSS.*), an “old English book.” A half-effaced note on the fly-leaf has been with difficulty deciphered to read as follows:

Memorandum quod quinto die julij Anno Domini M^occcc^{mo} Lxxij^o Richard Reder de petyrsfeld deliberavit commissario generali diocesis Wintoniensis iij libros.

A brief description of these three books follows in the customary method of the mediæval period. A specification is given in each instance of the words beginning the second line of the second folio of the volume. The record for the third book is as follows: *Tercij*

libri 2º folio, "And Also hov merciful." Turning to the second folio of Harleian MS. 1731, the second line stands: "And al so how mercyful god ys at al assay," confirming the characterization of H₁ as the third of the three books delivered to the Commissary-General of the Diocese of Winchester. Richard Ryder was suspected of Lollardism (cf. *Catalogue of MSS.* in the Harleian Collection).

Arundel 140.

4. A₂. MS. Arundel 140, Library of the British Museum. On paper, folio; c. 1420—1430. The handwriting is small, and is throughout profusely enriched with flourishes. In general characteristics it might belong to a text written soon after the middle of the fourteenth century, but water-marks of the paper determine otherwise, and on the authority of careful palaeographers place its transcript in the fifteenth¹ century. The *Speculum*, written in double columns, extends from fol. 147a to fol. 151d. The MS. does not record title, and concludes abruptly l. 892, fol. 151d, probably on account of a missing leaf that contained the end of the poem. Capitals occur without conformity to rule. A₂ begins with a large red letter, and Latin texts are in red.

Aside from the missing conclusion, ll. 893—1034, lines as follows are omitted: 55, 56, 140, 181, 182, 261, 262, 648—653, 678, 679, 840—845. Ll. 141 and 142 are interpolated between ll. 82 and 83, but appear again in normal sequence preceded a second time by l. 82, in place of the omitted line 140 (*vide supra*). Lines 465, 466 omitted after 464 are interpolated between lines 470, 471. Lines 75, 76 are transposed. Lines 251 and 834 introduce new readings.

Although MS. A₂ does not record title, the poem² is described as *Gy Earl of Werwyke and Dekne Alquyme* in *Index to Arundel and Burney MSS.* and *Catalogue of the Arundel MSS.* in the British Museum, vol. i., 1834. It is preceded by *The Pricke of Conscience*. A₂ is much worn. The leaves are ragged and uneven. The ink is often faded. In some instances individual words are almost illegible. Sometimes a correction in very black ink distinguishes letter or monosyllable. At the top of folio 148d a character representing the word *Iesu* is written. At the bottom of the same folio is transcribed the

¹ Difference of opinion exists regarding the period of A₂. Some authorities place the text 1450—1480.

² A₂ is further classified as "a religious tale in verse."

line beginning fol. 149a. In orthographical peculiarities preference for *-i* (*-y*) in place of *-e* in inflectional endings is to be recorded.

Dd 11. 89.

5. D. MS. Dd 11. 89. University Library, Cambridge. Parchment, quarto, written in single columns; 1440—1450. This is the first notice in print of Dd 11. The present text, the fourth in the collection, extends from fol. 162b to fol. 179b. It is without title. There is a comprehensive gap, ll. 407—475. A capital is occasionally found at the beginning of a line. Capitals lines 1 and 137 are illuminated. Latin texts are in red. Opposite each, on the margin near the edge of the leaf, suggesting irregularity on the part of the copyist, is the key-word or introductory letter in red.

Apart from the break at the middle of the text (*vide ante*), the following lines are omitted: 342, 534, 535, 679, 738. Lines 376, 790, and 925, 926 differ from the versions of other MSS. Lines 167, 168, 201, 202, 303, 304 are transposed, and the Latin text following line 338 is interpolated between 345 and 346.

Dd 11 is immediately preceded by “*þe prykke of conciense*.” On fol. 162a, near the bottom of the page, is to be read: “*Here endeþe þe sermon þat a clerk made þat was cleput Alquyn To Gwy of Warwyk*,” showing impress of the preceding statement: “*Here endeþe þe tretys þat ys cald þe prykke off conciense*.” MS. D betrays carelessness in transcription. At times the scribe might have been without intelligent appreciation of his prototype.

Noteworthy graphically is the service of the same character, apparently þ not only for þ and y, but for ȝ of other MSS. Varnhagen, *Anglia*, vol. iv., p. 183, has written of a similar tendency in Cambridge University MS. Gg. 1, 11. Dialectical peculiarities of D are interesting. In orthography, the tendency to drop or to add an initial *h* is common in D. A redundant *h* is prefixed: *Habraham* (also in H₂) 347; *habyle* 676; *heye* (O.E. *euge*) 827; *herþe* (*eorþe* in A₁) 296, 375; *halmisdede* 934.—*h* is omitted: *is* (for *his*) 227.—*wh* is employed for *h*: *where* (for *were*) 59.—*w* for *wh*: *wyche* 80, 140, 287.—D uses *f* for *v* (*u* in A₁): *lofe* 697; *lefþ* 733.—*g* represents *ch* of A₁: *cage* 903; *knowlage* 509; *knowlaging* 725.—An inorganic ȝ is inserted in the curious form *mayȝt* 1020, 1021, possibly through analogy with *mayȝt* 863, 864. Compare also *mayt* (*mait*) 344, 881, 882.—*wole* of A₁ is replaced by *sall* (*sal*) 27, 28, 77, 79, 101, 119, 167, 283, 285, 324, 328 (*sul* 265), etc. D introduces forms

like *gud* (O.E. *gōd*) 29, 40, 57, etc.; *gele* (O.E. *god*, but cf. *ged dele*, *Anec. Lit.*, 96) 494; *dule* 895; *pute : lute* 914; *god hyd* 379; *boys* (i.e. *bush*) 359, 368. Conspicuous grammatical properties are illustrated in this connection: *hyd* 178; *pouht* 32; *wassh* 831; *es* 3, 4, 146, 193, etc.; *chastyn* (inf.) 181; *wemmyd* (pp.) 366; *be tokenes* (3. sing.) 363; *bedes* (1. plur.) 504; *Mit* (for *Mihte*) 291. D retains *suffrand* 587, 597. The vocabulary of D often paraphrases readings of other texts, (1) with words of the same general significance: *cheyse* (*shed* A₁) 217; *creatures* (*shaftes* A₁) 781; *pole pi mode* (*polemod* A₁) 574. (2) Through words of diverging significance: *vneſe* (*anuied* A₁) 124; *bodyly* (*mannes* A₁) 388; *mekenesse* (*soþnes* A₁) 664. Study of the dialectical peculiarities of this transcript results in the conclusion that MS. D was written by a Northern scribe.

Harleian 525.

6. H₂. MS. Harleian 525. Library of the British Museum. See Kölbing, *Germania*, vol. xxi., pp. 366, 367. Parchment; quarto of the latter years¹ of the first half of the fifteenth century (c. 1440—1450). H₂ is written in single columns. The handwriting, uniformly distinct and beautiful, recalls the Auchinleck transcript. Near the conclusion it varies in size, but there is no indication of a second copyist. Beginning fol. 44a and ending fol. 53a is the poem of the present issue. Fol. 44a is without title. Written in two lines on fol. 53a is the colophon: *Explicit Speculum Gy* (not the expected *Gydonis*) *de Warewyke* (the final -e very faint and almost illegible) *heremite secundum* (expanded by Ritson to read *per*; by Kölbing,² *et*) *Alquinum* (*A. E. M. Romanceës*, i. xcii., and *Germania*, xxi. 367). *heremite* is written immediately below *Warewyke*. The two words are united by a bracket ([]). Every verse begins with a capital letter. Instead of the customary introductory illuminated majuscule, large four-cornered blank spaces were left at lines 1, 161, and 283, apparently for illuminations. In the space line 1 a small capital has been inserted, and a small minuscule in each of the other spaces, probably for the instruction of the illuminator. Latin texts are in black.

The concluding twelve lines of the poem (829—840) contain an

¹ 1480—1500 is the limit ascribed to H₂ by some authorities. The period is with difficulty exactly defined.

² It should be recalled, that Kölbing's note dates an early period in his work, 1874; Ritson's, 1802.

apostrophe to the Virgin (ll. 833—840). An extensive gap (ll. 459—814) and the omission of lines 841—1034 characterize MS. H₂. Numerous illustrations of the omission of characteristic readings are as follows: Lines 11, 12, 197, 198, 251, 252, 295—300, 305, 306, 309, 310, 357, 358, 435—444, 451, 452, 823—826. Lines 108, 133, 283, 323, 328, 342, 378 (328 in H₂ and 790 in A₁), and 447, 448 have adopted original readings. Lines 111, 112 are transposed. Lines 819, 820, omitted in the normal sequence of the poem, are interpolated between 828, 829. Two lines are interpolated after 160 and 454 respectively, one after 138, one after 322, and three after 4. It may be noted that MSS. D and H₂ often coincide in readings so far as l. 407. Although copyist's errors are few, yet in the transmission of the text, H₂ is in some degree a revision of the original. With the idea possibly of giving an intensive meaning to the sentiment of the poem, H₂ deviates through paraphrase of the true text, through use of synonyms of terms offered by other MSS., and it alters the poem by means of omission, amplification, and circumlocution. Illustration occurs as follows: *waryd gostys* 447 are condemned to suffer, not *hote* (A₁), but *helle fyre* 282, in the *pytte* (*stronge* A₁, *stynkyng* H₁ *fyre*) of *helle* 449, condemned with *angry eye* 446, at the *daye of* (*heie* A₁) dome 415. In plea for charity Guy is appealed to as generous friend: *ffrende so free* 323. Compare also *forneste* (*forme* A₁) 223; *lethere* (*foule* A₁) 72; *to thys goodnesse* (*hem* A₁) 100; *Vucerteynnesse* (*pisternesse* A₁) 114; *maye he be* (*worþ he* A₁) 128. See variants 133, 138, 160, 343, 454, etc.

The inflectional system is governed by uniform laws illustrated in terminations transmitting *y* for the normal *-e* in unaccented syllables as follows: *gordys* (gen.) 38, 81, 139, etc.; *slewthys* 121; *fadyryys* 254, 255; *Londys* (plu.), *rentys* 152, 163; *metys* 155; *synnys* 91; *thewys* 97; *thewys*: *shrewis* 102; *Savyd* 128; *wykkyd* 116, 122; *fallyn* (inf.) 170; *betyn* 175; *suffyr* 176, 184; *ekyn* 188; *Herkenythe* (imp. plu.) 1, 137; *Wasshythe* 816; *bryngyþe* (3. sing.) 114; *makyþe* 124. Redundant *h* begins a word: *Habraham* (cf. D) 347.—Initial *h* is omitted: *ys* (for *his*) 227.—*f* occurs for *u* (*v*) of A₁: *lefte* 424.—Metathesis exists in *tharlle* 238. H₂ belonged earlier to the Cotton collection. It was in possession of Robert Cotton, and bears his autograph.

Besides the MSS. already enumerated, some have been traced that, in description at least, belong in this chapter. MSS. W and B

may be regarded with some certainty as giving information regarding the poem.

Worseley 67.

1. **W.** Worseley 67. See Edward Bernard in *Catalogi Librorum Manuscriptorum Angliae et Hibernie in unum collecti*, 1697. Under *Librorum Manuscriptorum viri nobilis quo maxime merito speramus, Henrici Worseley de Hospitio Lincolensi apud Londinum Catalogus*, p. 213, is to be found Number 67 (cf. 6915). Its contents are: *Alquin's Advice to Gwy Earl of Warwyk*, following a “treatise¹ in English verse,” the *Prykke of consyence*. The second selection is incomplete.

This heading, *Alquin's Advice to Gwy*, in English (M.E.), the form *Alquin* in this specific connection, and particularly the attendance of that Achates of the poem of this volume (cf. § 3, 3—5), the faithful “Prykke of consyence,” serve tangibly to link W with MSS. of the *Speculum*, but the associated text has not been hitherto discovered.

The search² for the MSS. of the Worseley collection, as well as the actual investigation of a large number of the fifty MSS.³ (cf. Bülbring, *On Twenty-five MSS. of Richard Rolle's “Prick of Conscience,” etc.*, p. 1) of *The Prick of Conscience*⁴ has been without practical result in the discovery of the Worseley MSS. collectively, or of the “book” numbered 67. The libraries of

¹ Clue to the history of MS. W and MS. B has not been contributed by the *Catalogue of the Library at Abbotsford* (Edinburgh, 1838), *A Catalogue of the Library of the Faculty of Advocates* (Edinburgh, 1838), Laing's *Catalogue of Manuscripts of the Society of the Writers to H. M. Signet in Scotland*, Hickes' *Thesaurus or Antiquæ Literaturæ Septentrionalis Libri duo*, nor from the *List of Manuscript Books in the Collection of David Laing*, nor from Laing's numerous editions of M.E. poetry; see, for example, *Select Remains of the Ancient popular Poetry of Scotland* (Edinburgh, 1822), *Early Popular Scottish Poetry* re-edited by W. Carew Hazlitt (London, 1895), nor in Stenhouse's *Lyric Poetry* (1853), Halliwell's various editions (cf. *Reliquiae Antiquæ*, 1841), nor in the editions of Ellis, Robson, Ritson, or Weber.

² Search, direct and indirect, for possible MSS. of the *Speculum* in libraries of England, Scotland, Germany and France, has been exhaustive and painstaking. Vast labour, and untiring industry and patience, have not been rewarded in the discovery of MSS. beyond the record of the accompanying pages. The undoubted popularity of the poem in the fourteenth and fifteenth centuries suggested the possibility of many transcripts of the original.

³ Professor Bülbring's list does not include the transcript of MS. Dd 11, 89, of the University Library, Cambridge, nor the Lambeth MSS. *Stimulus Conscientiae or the prykke of Conscience*, Nos. 260 (4) and 491 (6), see p. 2.

⁴ *On Twenty-five MSS. of Richard Rolle's “Prick of Conscience,” “Eighteen of them in the British Museum, four in the Library of Trinity College, Dublin, the Corser MS., and two in Lichfield Cathedral Library,”* by Karl D. Bülbring, M.A., Ph.D., published for the Philological Society, London, 1889–90.

Lincoln's Inn, of Lincoln Cathedral (both suggested by the element *de Hospitio Lincolensi*, the language of p. 213, *vide ante*), of Lambeth Palace, the Bodleian Library, the collections of the British Museum, seem none of them to have been the depository of Worseley's library. That in the disposal of the MSS. by auction, Worseley 67 could have passed into the Harleian collection of MSS., could have been numbered anew in that union and have become public in *Catalogue* and history as Harley 1731, might be conjectured through some coincidences in the description of the two MSS. (cf. § 3, 3). In that condition MS. W. has already been described, and has been introduced into this work as H₁.

With less reasonableness may be discussed in this connection another MS., Bodley 1731.

Bodley 1731.

2. B. Bodley 1731. *Disputatio inter priorem aliquem & spiritum Guidonis.* See Ritson, *A. E. Metrical Romanceēs*, I., pp. xcii., xciii., edition of 1802, p. 50 of the reprint. A title of this character, introduced in connection with a description (cf. Ritson) of MS. Harl. 525, suggested at once a MS. of the *Speculum*, but thus far MS. B has proved to be “an empty name,” a title existing only on Ritson's page.

Granting the existence of a corresponding text, coincidence in numbering recalls a second time the Harley MS. 1731, and it is to be conceded that Ritson may simply have referred to the MS. H₁. Some confusion in the heading might be assumed to have arisen on ground of erratic orthography,¹ for which Ritson was famed, or through his proverbial inaccuracy.² *aliquem* could be reconciled as a typographical error.

On the other hand, Ritson's description may be accounted for on the hypothesis of a manuscript of a different type, but fulfilling quite rationally the conditions of the title. Although the conclusive

¹ “Ballantyne,” says Scott, “groans in spirit over the peculiarities of his (Ritson's) orthography, which hath seldom been equalled since the days of Elphinstone, the ingenious author of the mode of spelling according to the pronunciation,” etc. (Lockhart, II., p. 81).

² To Ritson's notable inaccuracy Scott refers writing of “many curious facts and quotations, which the poor defunct (*i. e.* Ritson) had the power of assembling to an astonishing degree, without being able to combine anything like a narrative, or even to deduce one useful inference” (Lockhart, II., p. 122), and Schick adds a word (*Temple of Glas*, p. cxlviii.), asserting that Ritson copied “without understanding from headings of MSS. and entries in Catalogues,” and mingled them in new combinations, could probably be added.

MS. has not come to light, yet the theory is strengthened through analogy with MS. Bodley 3903, named also by Ritson in the *A. E. Metrical Romanceës*, I., p. xcii. Bodley 3903 bears now the signature Fairfax 23. Here is another Guido, the hero of a mediæval vision literature, in which the disembodied spirit of Guido of Alet holds communion with a certain friar. Its hero has nothing in common with Guy of Warwick but the name Guy. The *Jahrbuch für Niederdeutsche Sprachforschung*, vol. xiii. (1887), p. 81 ff., in an article entitled *Guido von Alet* and *Arnt Buschmans Mirakel von W. Seelman herausgeg.*, *Jahrbuch VI.*, 32 ff., treats of literature of this character. Wright discussed the question forty years earlier in *St. Patrick's Purgatory*, “an Essay on the Legends of Purgatory, Hell, and Paradise, current during the Middle Ages” (cf. pp. 45–47). The purpose of this dialogue is to enforce the doctrine of transubstantiation. Another branch of the legend¹ is illustrated in Dr. Anne Leonard’s Zürich dissertation, *Zwei Mittelenglische Geschichten aus der Hölle* (Zürich, 1891). The cycle of purgatorial literature is enriched by *The Revelation to the Monk of Evesham* (Arber reprint) with its list of *Gesta Purgatoris*, p. 14. Albrecht Wagner² in *Tundale*, “das mittelenglische Gedicht über die Vision des Tundalus” (“auf Grund von vier Handschriften”), pp. iii. ff., cites arguments basing the source of this comprehensive mediæval type in the *Divine Comedy*. He supports his theory on works of Labitte (*La divine comédie avant Dante* in *Etudes littéraires*, I., pp. 193—263) and Ozanam, *Dante et la philosophie catholique au treizième siècle*.

MSS. of the Guido controversy are abundant. Many copies of the original Latin MS. exist, and an English metrical version³ is extant in MS. Tiberius E vii. (1350–60). A prose text exists in the Vernon MS. The opening lines of Fairfax 23 are :

“*Incipit disputatio inter quendam priorem et spiritum guidonis. Augustinus in libro de fide ad petrum dicit : miraculum est, quicquam arduum uel insolitum super facultatem hominis.*”

Compare with this passage the opening sentence of the Berlin

¹ See Furnivall, *Pol., Relig. and Love Poems* (E. E. Text Society, 1866), pp. 93 ff.; Horstmann, *Altengl. Legenden, Neue Folge*, pp. 367 ff.; Halliwell, *Thornton Romances*, p. xxv.; and Halliwell, *Dictionary*.

² Wagner claims for *Tundale*, *eine wahre Sturmflut von lateinischen Handschriften und alten Drucken über Oesterreich, Italien, die Schweiz, Frankreich, Belgien, England, und Irland*; cf. *Visio Tungdali* (lateinisch u. altdeutsch, Erlangen, 1882), pp. x. ff. He finds also Spanish, Provençal, Swedish, and Icelandic versions, discussed by Mussafia in *Sulla Visione di Tundalo* (Wiener Sitzungsberichte, philos.-hist. Cl., Bd. 67, pp. 157 ff.).

³ Cf. *De Spiritu Guidonis*, Vesp. E 1., Vesp. A VI., and Add. MSS. 22,283.

MS., Königliche Bibliothek, MS. germ. Quart. 404, Bl. 85a—111b of the fifteenth century :

“Also also sunte Augustinus seghet in deme boke van deme geloven te sunte Peter: Eyn wunder is dat geheiten dat wunderliken schut boven de naturliken krefften und boven menslike wunder,” etc.

The corresponding passage is furnished by the Vernon MS., fol. 363. It begins : “For as muche as seint Austin seiþ to Peter in þe Booc of be leeue,” etc. The metrical version of the same passage, MS. Tiber. E. vii., ll. 2 ff., reads :

“and saint Austin, þe doctur dere,
and oper maisters mare & myn,
sais, þat men grete mede may wyn,” etc.

This Guido leaves no doubt about himself, v. Bl. 99a : “bin ich Gowido verlost van der pine des vegervurs veir jar dan sich borde.” The tradition is followed with fidelity in English versions. MS. Vernon reads : “ich am þe spirit of Gy & his soule, þat nou late was ded”; and MS. Tiber. E. vii. :

“þe voice answerd to him in hy
and said: ‘I am spirit of Gy,
þe whilk ȝe wate was newly dede,’ etc.

It is quite as probable that the Guy of MS. B belongs to this family, as that his prior be identified with Alquin of the *Speculum*. The inference that MSS. Bodley 3903 and Fairfax 23 are the same, is not ungrounded, but their identity has not been proved, and the use of the term Bodley in both connections cannot be indicated to be other than accidental.

From the prolific literature of the tradition (see again the *Sprachforschung*) originates another theory. It is possible to explain Bodley 1731 (Fairfax 23) as a composite title representing several MSS., but not belonging necessarily¹ to any of them, a title without an individual text, one of that “jumble”² described by Schick (*Temple of Glas*, p. cxlviii. ff.), and Lockhart (II., p. 122). It might result not merely from “splitting up one work into several” (Schick, p. cli.), but from the uniting of the titles of the “split portions” of several works into a single heading without definite MS. For

¹ Harl. 2379 is a *Liber de Spiritu Guidonis Narratio Legendaria de confabulatione habita inter Animam prædicti Guidonis civis de Alestij (qui distat ab Aruron 21 miliarjs)*, and states Guido obiit 1323. Cotton Vesp. E 1, ends : *explicit . . . disputatio mirabilis inter priorem . . . et inter spiritum . . . Guydonis*.

² Scott writes of Ritson’s *Essay on Romance and Minstrelsy* (cf. Lockhart, II., p. 122), that it reminds one of “a heap of rubbish, which had either turned out unfit for the architect’s purpose or beyond his skill to make use of.”

Ritson, the “dogmatical little word-catcher,” nothing would be easier than to invent such a phantasmagoria. The material is richly provided through a multitude of the paradise-purgatory texts. MS. Cotton Vespasian E. I., Bl. 219 ff., is a “*disputatio mirabilis inter priorem . . . et inter spiritum*, whose hero is *Guydo*.” Number 16, Bibliothek des Gymnasiums Carolinum, Osnabrück; Papierhs. . . D, 76, is a veritable “*Disputatio inter priorem et spiritum Gwidonis*.” A Kiel MS., “Universitätsbibliothek, Miscellan.,” hs. 38, Bl. 175 ff., is “*spiritus Gwidonis . . . et . . . priorem quendam*” (Ritson’s aliquem?).

Whether Ritson’s Bodley 1731 be actual or imaginary, whether it be but Harl. 1731, or Worseley 67 classified as Harl. 1731 or not, or that the three be but descriptions of the same MS., and that recognized as MS. Harl. 1731, there is at present no absolute proof. MS. B cannot be traced farther.

CHAPTER II.

GENEALOGICAL HISTORY OF THE TEXTS.

I. GROUP Y.

§ 1. MSS. H_2 and D in Distinction from MSS. $A_1A_2H_1R$. *Resemblances between MSS. D and H_2 .*

Of approximately the same age, but differing in dialectical characteristics, D and H_2 are undeniably connected in MS. development. Noteworthy is the conspicuous *lacuna* occurring simultaneously in MSS. D and H_2 . Lines 459—471 are wanting in both texts, marking practically the conclusion of MS. H_2 . Of the fifty lines, 407—459, wanting in MS. D, twelve are also deficient in MS. H_2 . Otherwise coincidences marking the relationship of D and H_2 are chiefly mutilations characterizing the individual word. In the investigation of DH₂, it must be recalled that the comparison represents but 400 lines, the last reading to be ascribed to the texts in common being line 399.

Among the more conspicuous resemblances¹ is that of line 180, where inversion of the adverbial phrase is common to both D and

¹ It will be assumed as understood, that in this discussion only the more conspicuous instances of the mutilation of the archetype are to be regarded as affording conclusive evidence, determinative of the main results of the argument. Naturally nothing else could be possible.

H₂: þe better for he (þey H₂) sall (shulde H₂) hym knowe, in distinction from For þai schold hym þe better knawe; cf. MSS. A₂H₁, line 381, reads *cler and clene*, in distinction from *clene and cler* of the fundamental text. Line 393 describes the *sonn* as feminine, preserving the older Germanic (O.E., O.H.G.) usage instead of *his* of A₁H₁R. Line 186 replaces *haue* with *suffri* (*suffyr* H₁), 195 *blisse* with *wele*, and 266 *turment* with *tournement*. Identical in dialectical features is the reproduction of *his* by *is* (*ys*), line 227, in D and H₂, and *wouh* by *wowe*, line 302, in opposition to all the other MSS. Other alterations in individual words are as follows:

MSS. DH₂: 1 to] vnto. 32 þe] þis. 141 it] I. 172 And] He. 182 þat] þe. 186 haue] suffri. 195 blisse] wele. 257 on] at. 266 torment] tournement. 283 nouþe] now. 318 ouer] in. Unimportant as decisive evidence is the fact that lines 167 and 280 translate *Ac* of A₁ *and*, and interpret *here* 308 as *þaire*.

MSS. D and H₂ agree through various omissions from the fundamental text. Conspicuous is the loss of *Nay*, line 398, and of so important a word as *sinful* in line 149. MSS. A₁A₂D contribute the following readings lost to MSS. D and H₂:

MSS. DH₂: 8 þu] om. DH₂ (1 om. H). 23 For] om. 31 Hou] om. 40 he was] om. 41 he] om. 149 sinful] om. 183 and] om. 308 al] om. 327 wite] om. 398 fay] om.

On the other hand, D and H₂ preserve at the same time interpretations unfamiliar to other texts. Compare conclusions as follows: MSS. DH₂: 134 his mihte] all his myȝt DH₂. 135 abouten] all abouten. 207 shalt] salt man. 224 syngin] frst synne. 308 Al] For. 321 þe] For (so). 373 and. 391 telle] tell itt. 399 proued] prouede wele.

138 introduces a redundant þe. 195 marks a struggle after an original, common to D and H₂ in *belinne*, not distinctly written in MS. D. Line 341 unites in *he þe* for the *he* of A₁.

With these combinations must be considered all conditions in which D and H₂ harmonize in connection with other MSS. (cf. § 2), particularly in readings that unite peculiarities of MS. A₂. Minor points of agreement confirm results classified in the preceding paragraphs, pointing to the combination DH₂.

§ 2. Differences between MSS. D and H₂.

MSS. D and H₂ preserving common errors that might be derived from a single source, deviate in important particulars, suggesting

that neither text is dependent on the other. MS. H₂ is often corrupt to a degree not shared by MS. D.

That MS. D does not have its origin in MS. H₂, is evident from lines interpolated in H₂, that are not to be found in D, *e. g.* between 4 and 5, 138, 139, 160, 161, 322, 323; no transpositions of H₂ alone, 111, 112; in the omissions not shared by D, lines 11, 12, 197, 198, 295—300, 309, 310, and in revised readings, lines 108, 133, 232, 283, 323, 328, 378. These two MSS. differed so in the following instances, where MS. D has preserved often the correct reading:

D not derived from H₂: god ouer] wele god abovyn H₂. 18
 In] In to H₂. 19 wole] shall. 21 Ne for] For noo. 22 þe] his.
 25 þeih· don god] Iesu criste. 26 bouhte] abouȝte. 27 while] stounde.
 30 Gy] Sire Gy. 31 On] Vppe on. 35 And] He. 37 in] be. 45 was wel] sone was full. 46 þerfore] And alle. 49 On] Vpon. 52 wel] om. 54 us] ouyr vs. 57 Make me] Doo me make.
 59 my delit] grete delyte. 61 foule] false. 62 lad] be lyed. While] A while. 63 wole] wolde. 64 þe world] hym. 66 And] And swythe. 72 foule] lethere. 73 don] mynn. 75 now] nowe hem.
 84 þe] me. 87 ful] and fulle. 90 vse] doo welle. 96 lyf] lyffe also. 98 Whar þurw] Where with. reche] A reche. 99 so] thus. 101 wittes] other. 125 Offte] Weloft. 127 turne] flee. 137 sarmoun] lessoune. 138 tell] rede. in my lesczoune] be resounne. 142 reche] Areche. 152 As] om. 157 Hell] Helthe. 158 And] om. of] also of. 160 worþ] wylle. 162 muche] ryȝt mochill. 166 halt] haue. 173 For] om. 174 synn] A synne. 178 kudde] shewythe. 181 He wole] om. 187 seknesse] stronge syknyssse. 188 And] om. 189 leuest] be leue. 192 wo] sorowe. 195 þe] þys. 204 is] ther ys. 209 had] ne hadde. 212 ȝif] gaffe. 213 made] shope. ewen] om. 217 of] om. 225 wite] wytte ryȝte. 229 And] om. 258 wid oute nay] for soþe to saye. 259 þat] þat afore. 261 þer] Hedyr. adoun] downe. 262 a] ony. 263 nele] þan wyll. 264 man] men. 265 He shal] They shulle þan. fonge] take. 267 onne] þan on. 273 beleuen] be leuyn. 275 Austin] austyn he. 281 dure] þen endure. 292 tellen] telle ȝow halff ne. 314 owen] om. 329 Hit is loue] Loue welle. 332 þing] om. most] mvste nedys. 335 god] om. 337 If] For yffe. ful] om. 338 wolt] mvste nedys. uides] tu vides. 375 Bodiliche] Godlyche. 379 a þing] ys. 390 grete] moche. 392 lef þu] be leue. 396 bodilich] boldelyche. eiȝe] om. him] om. 397 on] in. 401 þis] yt. 402 i se] here se.

The list might be increased from the myriads of individual mutilations, for which H_2 alone bears the responsibility.

B. On the other hand, MS. H did not have its origin in MS. D. This is indicated by the interpolations of H_2 , of which D bears no trace, by a divergent reading in MS. D, line 376, and in transposition of lines 167 and 168, 201, 202, 303, 304. H_2 has the following individual faults, not shared with D :

H₂ not derived from D: 2 And] om. D. 10 do] do soo. 24 and] þen. 27 and. 28 wole] sal (?). 35 his] eke hys. 40 gode] riȝt gude. 48 kepen] wyten. qued] dede. 53 And] anon. 58 lesczoun] a lessoun. 63 þer of] þer for. 70 seþere] Erle. wole] schall. 71 for to] to þe. 80 whichel] þe wyche. 82 by my] I þe. 89 'ere] lore. 91 sinne] synne haue. 94 wyll be þi] with dede. 95 charyte] chaste. 101 Wole] sal. 113 þis] om. 119 wole] sall. 124 man] men. anuied] þo vnneþe. 130 þurw] om. 140 þat] om. 144 rode] þe rode. 149 It es] Thys ys a. 152 As] As in. 154 faire and bold] and faire bold. 156 litel] loþe. 160 after] om. 168 hem] whom. 176 Or] Oþer. 178 hym] man. 182 hem] hym. 183 And many] A man. hem] hym. 188 all it is] all. here] þaire ioy and. 192 liuede] libbeþe. 193 þou] es. 194 maitow] þou myȝt ful. 200 wyll] sal. 206 þre] And þre. 212 gaffe] ȝif þe. 214 of] heȝe. 215 ȝaf] ȝif. 217 yuel] of euel. for] chayse. 218 þe] þat. 222 wole] wollin to. 226 yt] he. 230 him] om. 232 pylt] put. 236 siþpon] aftyr. 238 in] to. 241 don] idon. 242 his] hym. 244 he] hem. 250 Tyll it] For to. 254 into] to. fadryrys ryche] awne fader. 278 point] apoynt. 284 i wole ȝou] om. 289 hadde] haue. 309 mid] mende. 310 Fulle] Ful of. fulle] ful of. 312 þow] it. 320 bi] om. 321 the] se. 335 Man] þan. 346 wel] om. 355 hym] now. 356 of] al of. 359 on] of. 362 And] In. 377 witen] I wyte. 383 brenne] beme. 384 here] þaire 387 Sitte] Schyne. 388 euere] euereche. mannes] bodily.

Numerous divergences so distinct in character are sufficient to show that MSS. D and H_2 are not to be ascribed either to the other for ultimate origin, but that rather they both descend from a common original represented by DH₂.

§ 2. *MSS. A₂ (DH₂).*

Readings pointing to a common original for MSS. A₂DH₂ aside from suggestive instances of the preceding section are as follows for

lines 1—407, 814—828, the portion of the poem marking the parallel texts.

MSS. A₂DH₂, v. 45: Off him] þare of. 105 is hit] it is. 167 Ac] And. 168 erere] are (eere H₂). 820 doþ] þe. Compare also line 190, where individuality in grouping is marked by common divergence, suggesting defect of prototype and an attempted interpretation by the individual scribes of Y. Z, on the other hand, preserves one reading, *miht*.

Group Y is further distinguished by readings in which deviation occurs in a slight modification of the basis of division through the individuality of the rendering on the part of a single MS. Recalling the tendency of the copyist of the *Speculum* to leave personal impress on his MS., inserting emendations originating with himself, particularly in the instance of MS. H₂, it will be recognized that the integrity of the grouping Y is not necessarily to be regarded as interrupted by divergency on the part of a single member. Such instances are as follows, A₁H₁R (group Z) on the opposing side:

v. 51 Alquin] Sire Alquyn A₂D, ffrere alquyne H. 217 shed] for A₂H₂, cheyse D. 321 þe] þe more A₂H₂, For so D. 393 sunne his] sonn here DH₂, sonnes A₂. *Perhaps in verse 100: wolt hem to, where A₂ reads wylt heuen to D, wylt þese to, and H₂ wylte to thys.*

To these readings can be added all those instances, in which group A, on one side, is united in internal relationship in opposition to group Z, intact on the others, A₁H₁R, A₂DH₂; cf. § 5. The relationship is confirmed by coincidences between the members of the single combining pairs of MSS. comprising group Y. The peculiarly noteworthy combination, D and H₂, was studied in the preceding section. Coincidence, less striking, is to be ascribed to MSS. A₂ and H₂.

§ 3. Coincidences in MSS. A₂H₂.

Resemblance between A₂ and H₂ occurs in the reading, line 154, where H₂ and A₂ offer *faire and bold* instead of the correct form, *faire bold*. A₂H₂ substitute *helle* for *hote*, line 232. And add *eke* 811, not found in A₁A₂H₁R. A₂ and H₁, line 815, *euene* for *ene* of A₁H₁. Other marked points of resemblance are as follows:

A₂H₂, v. 40 And] om. 46 þerfore] And. 68 His] i. 73 don] om. 114 man] a man. 174 a] om. 176 pine] paynes. 257 þider] Hedere. 274 men] man. 331 euere] om. 372 imeind] I mennen. 393 þat] om. 456 him] om.



Abundant proof contradicts any supposition of origin *A*₂ in *H*₂, or *H*₂ in *A*₂. *A*₂ could not have been transcribed from *H*₂, the younger MS., *H*₂ preserving verses of which *A*₂ presents no knowledge, and omitting passages preserved in *A*₂, cannot be conceived as having passed directly to the hands of the scribe of *H*₂. Compare the following minor instances of discrepancy, where *H*₂ has often the correct version :

*MS. H*₂ not derived immediately from *MS. A*₂: v. 24 *foule]* fals *A*₂. 38 *al]* wele. 53 *And]* I. 74 *on]* o þynge. 85 *hope]* om. 94 *wyll be þi]* to. 97 *þewes]* vertues. 108 *telle]* schewe. 128 *he]* þei. 131 *þurw]* for. 133 *behouythe]* I rede. 138 *rede]* say. 264 *þat]* om. 272 *þeih]* om. 275 *austyn he]* poul. 308 *For]* al. 312 *But]* For. 353 *grette]* sawe.

The list might be increased with additional illustration marking the distinctive character of MSS. *A*₂ and *H*₂.

§ 4. Relationship between *A*₂ and *D*.

a. Coincidences in *A*₂*D*.

MSS. *A*₂*D* form also a connecting link in the relationship developing the group Y. Line 51 reads for both *Sire Alquin* instead of *Alquin* of group Z. *chirche* replacing *clerk*, l. 667, is a marked characteristic of resemblance linking the two MSS. *A*₂ and *D* combine in the version *mynde* for *mid* of *A*₁*H*₁. In addition to the common omission of line 679, other omissions occur as follows :

*A*₂*D* : 6 *to god]* of god. 13 *Ac]* And. 45 *war]* Iwar. 53 *And]* I. 66 *he]* om. 101 *þe]* om. 127 *man]* a man. 160 *ibouht]* abought (aboute). 168 *erere]* are. 226 *bouht]* abouȝt. 241 *Ac]* And. 299 *þe]* om. 306 *þisternesse]* dirkeness. 315 *Ac]* And. 321 *inwardlichere]* inwordelich. 336 *wher]* whethere. 350 *and as]* and. 383 *on]* om. (407—475 mark the comprehensive break in *D*.) 480 *out]* om. 507 *hit wolen]* willen it. 538 *Or]* Ouþer. 624 *And]* om. 625 *wole]* nyll. 628 *in none]* in no. 635 *And]* For. 675 *a]* om. 684 *hit]* þat. 689 *mid]* mynde. 725 *gon]* agone. 729 *riht]* ariht. 731 *þisternesse]* derkenes. 790 *me]* to me. 804 *wole]* nyl. 811 *is]* is þe. 812 *man]* men. 834 *he shal]* schall he. 870 *and]* or. 880 *many]* man.

Intimate resemblance is marked in line 791 in distinction from group Z: *sinne wrouht]* *foule sinne Iwrouht*.

β. Differences between A₂ and D.

That A₂ preserving the oldest MS. of group Y cannot, for this reason, have originated in MS. D nor MSS. DH₂ singly or combined, is obvious. Nor is it necessary to give detailed proof that either of the younger MS. versions can be the source of the other. The independent character of MS. H₂ is clear from § 1 of this chapter. The same section shows also the indebtedness of DH₂ to some common source. That that original is not A₁ is evident in the omission in A₂ of lines 55, 56, 181, 182, preserved in the DH₂, and in the omission of the following lines, 648—653, 678, 679, 840—845 of the original, for which MS. D is authority (H₂ is practically at an end here). The transposition of lines 75, 76 in A₂ is not recorded in DH and the altered readings 140, 141, 142, relatively to 82 with interpositions caused DH₂ no difference. Instances occur, where A₂ preserves individual readings, when D and H₂ retain the correct versions. Some of these numerous instances are indicated in the sections to follow:

D not derived from A₂: 18 þurw his] at a A₂. 24 foule] fals. 59 my ioye] ioy. 74 on] o þynge. 85 hope] om. Many similar instances of irregularity make it evident that none of the MSS. of this group was antecedent for any other. It is fair to attribute them to a common source (A₂DH₂).

The existence of a group of MSS. Y involves the explanation of a corresponding group Z, to become the subject of the investigation of the section to follow.

II. GROUP Z.

§ 5. *Two Groups of Manuscripts.*

These six existing texts enumerated in the foregoing paragraphs may be considered as subdivided into two groups, a group Z embracing MSS. A₁H₁R, and a group Y embracing MSS. A₂DH₂. Determinative in this classification are the following coincidences, A₁H₁R on one side, and A₂DH₂ on the other:

v. 40 a] om., A A₂DH₂ Y. 45 Off him] þare of Y. 182 þat] þe Y. 200 And] om., And Y. 222 man] he Y. 240 foreuere] euer Y. 299 þe] om. Y. 303 keintise] qweytise Y. 381 clene] cler Y. (From line 407 the continued omission of one MS. of group Y must be recalled, Z being intact. Otherwise the classification remains uninterrupted). 454 whij] om. Y. 480 out] om. Y. 624 And] om. Y. 667 clerk] chirche Y. 675 a] om. Y. 684 hit] þat Y.

725 gon] agone Y. 729 riht] ariht Y. 791 sinne] foule synne Y.
 804 wole] nyl Y. 812 man] men Y. 820 doþ] þe Y. 870 and]
 or Y. 880 many] om. Y.

Moreover, in support of this grouping occurs the transposition of lines 673, 674 in each of the three members of group Z, omitted in the grouping Y. Line 679 is also omitted entirely in group Y.

These readings, offsetting each other, and in each instance characteristic of a distinct grouping, seem proof that neither group is derived directly from the other. It may be assumed that both groupings are to be referred to a common source $A_1H_1RA_2DH_2 = X$, which was perhaps the original text.

§ 6. MSS. A_1H_1R .

Group Z is further distinguished by readings in which group Y diverges (cf. § 2) through the slight alteration of the principle of the division.

Z is an integral group in the following instances, agreeing on the reading introduced below :

v. 51 *Alquin.* 217 *shed.* 393 *sunne his.* 100 *wolt hem to.*
 Group Z deviates slightly, l. 105, in the omission of *hit* in R, where otherwise the two groups are intact. In 167, group Y are unanimous in the use of *And*, while H_1R translate *Ac* of A_1 , rendering a characteristic of H_1R (cf. § 6) not inharmonious to the group Z. Similarly 188, deviating in Y, omits *it*, the value of group Z being uninfluenced. 250 has difficulty with an added *to* in Y, causing trouble to D, which reads *For to come* instead of the *Tyll it came to* of A_2H_2 , in opposition to group Z *Til hit com.*

The integral character of group Z is preserved in additional readings :

79 i wole] but I wyll (*with added word*) A_2H_2 , I sal D. 94 shal
 be þi] altered A_2DH_2 . 297 parten] altered A_2DH_2 . 321 þe] altered
 A_2DH_2 . as on] altered A_2DH_2 . 381 cler] altered A_2DH_2 . 399
 preued] altered A_2DH_2 . 449 fyr] altered AH, D om. 550 to þe]
 divergence Y. 559 in þouht] diverg. Y. 602 vilte] wyte A, vilanie?
 D. 858 þe] is þe A_2 , þi D. 872 or] and A_2 , oþer D.

To these may be added other passages, which though divergent in some detail, yet do not detract from the general trend of the argument : lines 168, 188, 297, 353, 559, etc.

To these coincidences are to be brought those presenting intimate connection within the limits of its immediate group.

§ 7. MSS. H_1 and R in Opposition to MSS. $A_1 A_2 D H_2$.

a. *Coincidences in MSS. H₁ and R.*

It is obvious that intimate relationship must characterize *R* and *H*₁ in common. Although separated by an interval of seventy-five years at the smallest estimate, and diverging in important details, opening to each MS. variations introduced on its own responsibility, yet it must be admitted that the transcripts *R* and *H*₁ in noteworthy instances unite in combinations not accounted for in remaining texts. Omission of lines 737—740 is common to the MS., and absolutely in opposition to MSS. A₁A₂DH₂, are coincidences in the version of entire lines often broadly different from the same lines in other texts. *R* and *H*₁ for instance, omit the line 792, *In word, in dede, and in pouht*, and substitute in its place line 838 of the original text, *Loply (Lodely R) and fele (foule R) many oon.* The line 342, omitted in MS. D, inserts *with eghen* in *H*₁*R*, of which MSS. A₁A₂H₂ retain no trace; cf. as follows:

342 : þat þou may alday with eghen se. (R)
whom þou maiste see eche day wiþ yeze. (H₁)

The indisputable relationship of R and H₁ is attested to by line 488, where the original text has been omitted, and in its place a different version supplied :

488 : Whil that thou may go & se. (R)
Whilst thou maiste go and se. (H)
Loke þat þu bise A₁A₂D (*om.* in H₁R).

A similar variation exists in line 790, where A_1 and A_2 , the two most reliable texts, are answerable for a good reading: *Herken and i wole telle þe.* R and H_1 have preserved: *Herken and I wil telle þe.* A modification occurs, line 808, for the insertion of *fire brenne* (*fyre burne* H_1). 831 alters *wasshe* (A_1A_2D) to *to wasshe hem*. 716 contributes the unique version: *I wil ȝow* ($\text{þe } R$) *telle whi & wharfore.* Often of minor importance as conclusive proof, yet offering convincing evidence of coincidence in individual words, are illustrations as follows:

(a) *R* and *H*₁ agree in introducing a word differing from other texts; A₁A₂DH₁: 4 and 736 *swiþe*] ful *H*₁*R*. 791 (I)*wrouȝt*] don *H*₁*R*. 242 *ȝaf*] had. 366 *ene*] bene. 466 *rede*] spede. 168 *erere*] bifore. Of the same general significance are: 178 *kudde*] *kyþeþ*. 190 *þu sek*] seek. *miht*] maist. 198 *lihtliche*] *lyȝtly*. 293 also] as. 309 *mid*] with. 330 *in*] & in. 414 *þe*] *A*. 496 *þat*] *bis*.

497 þe] þis. 530 Off] on. 617 þi] om. 725 knowelache] knowing. 909 leten and flen] leeue and fle R, leue and flye H₁. *But* translates A_c of MS. A₁ in the following notable instances, where MSS. A₂DH₂ read invariably *and* or *or*. *But* (H₁R) 13, 167, 280, 463, 467, 471, 615, 623, 660, 893. H₁ and R share the translation with A₂, where that MS. seems to have found the same interpretation: 583, 619, 830, 835, 849. *But* also belongs to H₁R shared with H₂: 241, 293, 315, 347, 434.

(b) A word is added that is wanting entirely in MSS. A₁A₂: 394 om.] siþe H₁R. 452 om.] haue. 702 childe] om. A₁A₂D. 553, 689 om.] here. 671 bere he] he bere. 678 om.] al. 907 om.] then. Less important in the argument are the following instances: 106 om.] for. 378 om.] and. 678 om.] al. 801 om.] for. 830 om.] haue.

(c) MSS. A₁A₂DH₂ contain a word not recorded in H₁ and R: 190 sek] þu sek A₁A₂DH₂. 242 had] ȝaf his. 339 For Men] Men. 394 swich] om., swich A₁A₂D. 410 mo] om. 524 I] nu i. 582 ne] om. 617 þi] om. 812 þat] on. 840 ne om.] ne. eke om.] eke.

To these coincidences may be added all those readings of a trifling character, which though differing slightly, yet may be ascribed to a common source: *he* is replaced by *þeih* 833, 834; *miht* by *may* 859, 864; *Nas þat by that was* 214; *nóht* by *wil noȝ* H₁, *wil not* K.

β. Differences between R and H₁.

Incontrovertible points of coincidence between MSS. R and H₁ are counterbalanced by instances of deviation of importance, suggesting that R and H₁ may be ascribed to a common source rather than to a relationship one from the other.

MS. H₁ not the source of MS. R. R, the older of the two MSS., beyond doubt, cannot be the source of MS. H₁. Moreover, MS. R preserves individual defects not shared by MS. H₁. Compare lines 6, 9, 15, 34, 84, 107, 129, etc. MS. R contains also verses omitted in MS. H₁, omits interpolated passages, and makes frequent alterations of the original as follows: lines 204—206, 403, 404, 447, 448, 507, 508, 591—593, etc. Omissions in MS. H₁, where MS. R retains the correct reading, are: 7, 8, 133, 136, 272, 479, 571, 572, etc.; cf. § 3, 3.

2. MS. R not the source of MS. H₁. Equally impossible is it that MS. H₁ find source in MS. R. Lines 45, 46 (transcribed by H₁) are omitted in MS. R. Line 272 in R alters the original read-

ing. A multitude of minor examples confirm the testimony of these diverging verses. That H₁ is not derived from R, is shown by the accompanying instances, where H₁ has in general preserved the correct reading, although at times both MSS. deviate from the original.

V. 12 to *om.*] to R. 20 Ne shalwt] þow shalt not. 22 weye] lawe. ful *om.*] ful. 31 on] in. 38 liuede] leued wel al. 44 and *om.*] and. 51 þe] þat. 58 don hit write] write it. 74 On] bothe one. 84 þey] þese þre. 102 beþ nohtgode] are swithe. 114 men] mony. to] vnto. derkenes] merkenes. 116 and 121 sleþes] slownes. 117 we] ful. 124 anuied] fro mynde. 136 ȝe wil] þai wil. 160 shal be] mot he. 161 falle] bi falle. 277 ȝe here] þow here now. (louer)ede] (I) rede. 182 hem] hem to. 185 and *om.*] and. 193 if] if þow. 194 wel] þo better. 198 abouten] hit thorow. 199 Now I wil here of] Here I wil a while. 201 man] more. 220 ȝifte] might. 226 haþ] was ful. 232 he was] was he. 235 for] fer þat. 237 bimonie him] fro hym tane. 241 þurw] for. 244 man] monkynde. 248 And þus] *om.* deide] with harde deth. 263 nele] wil. 265 He] þai. 271 go] wende. into] til. 278 point] ende. 285 sumwhat] now forthe. 288 eke see] al so sene. 291 ȝit myȝt it] hit might. 297 þat *om.*] þat. 306 ony derknes] merkenes. 315 lat hit noht come] tow þow wel. 316 any] non. 317 he þat] who so. 327 be] may be. 338 his] þat is hisse. 340 myne] my hyve. 387 litte] is sett. 389 here] hit. 399 þat] and þat. 410 isfiled] fyled right. 412 þe] and þe. 415 heie] grete. 423 Comeþ] Comes now. 434 al] þat. 435 turne] hym turne. 440 his fet] fete did hom to seke. 452 ȝe] for ȝe han. 456 Off] On. doþ] wolde. 495 Sein] For seynt. 470 He] ȝit. shal] shalt þow. 471 soþfast] sted-fast. haue] haue þow. 493 in drede] I þe reide. 500 lescroun] gods lessone. 502 goddede blissed dede. 530 wolde] wolde hym. 535 misdoþ] haue misdone to. 536 hit] so hit. 553 Nym] Take mon. 590 þolede] for mon he tholyd. 591 was þerto] þere was. 597 eurei] ilk a. 599 a] ony. 612 may ben] is. 616 þe] *om.* 617 manhede] mon. 618 wreche of wrongful dede] vengance a non. 623 art so stout] so proude art. 624 and herte] stoute of hert. 643 And so] So. 643 and some] men. 644 inome] taken. 645 þen be] Now be. 648 Or] Or ellis. 649 founde] tane. 665 muche] neuer so mikel. 668 þat] his. 677 humilite] verray humylite. 678 Awey] Alle. 682 wel] ful. 683 of him] *om.* 638 comfort] comfort in hye. mid] þer with. 693 man] a mon.

§ 8. *Agreement of A₁R within the Group Z.*

Common readings pointing to a relationship A₁R are as follows:

MSS. A₁R, v. 8; þw om.] þw. 26 hem] om. 70 Alþere] Alles. 411 saiþe] seide. 507 willen it] hit wolen. 518 þe] om. 563 wele] it. 625 nyll] wole. 635 For (But)] And. 695 sinne] his sinne. 700 nyl] wole. 715 for lore] ilore. 759 I wrought] wrouht. 768 I schryue] shriue. 773 ifounde] founde. 813 euene (bidene)] ene. 876 þw] þat þw. Here may be included the large number of coincidences, in which the only representative of group Y is the MS. D: 915, 916, 919—921, 924, 931—933, 937—939, 945—948, 951, 952, 954—956, 964, 969, 970, 973, 974, 977, 980, 983, 987, 993, 995, 999, 1000, 1001, 1004, 1005, 1011, 1024, 1031.

A₁ is naturally not copied from R, the younger MS. Neither is R a copy of A₁, shown as follows:

R not from A₁: 22 weye] lawe R. 102 beþ noht rede] are swiche. 116 sleuþe] slownes. 124 anuied] fre mynde. 237 binomen hym] fro hyn tane, additional instances to the end of the poem.

None of these three MSS. comprising Group 2 is directly or indirectly the antecedent of another. A₁ because the oldest text cannot have been derived from R or H₁, nor can R have been derived from the younger text H₁. Moreover were this not the case, numerous instances of error in A₁ or in H₁ occur, where the third MS. contributes the original reading. Equally impossible is it that R or H₁ have origin in A₁ (cf. § 5). Instances exist, when H₁ or R conveys the correct reading lost in the other MSS. respectively. Since none of the three MS. texts is derived from any other of the same group, then it must be assumed that they return to a common original A₁H₁R.

Two groups of MSS. have thus been discovered, each in internal connection closely connected through its representative MSS. Some additional coincidences indicate other relationships, suggesting that some scribe had access to more than one MS., and that he modelled his transcript according to the readings of the two texts, with reference at times to one MS., at times to the other. Relationship seems to be indicated between H₂ and R.

§ 9. *Coincidences in H₂R.*

In addition to conditions thus indicated, MSS. H₂R give evidence of common relationship. Both H₂ and R add to the text of the other MSS. *grete*, verses 246 and 280, *ryȝt* 171, *yt* 208, *þe* 229, *þane*

361. Both read *þou noht forȝete*, instead of *nis noht forȝete*, line 193. Both read in 265, *They shulle take here*, replacing *He shal fonge his.* *H₂* and *R* supply *chastyse hem*, line 181, for *chasten* of *A₁*. Minor resemblances corroborate these results :

H₂R : v. 74 *Bote*] But *ȝyffe*. 80 on] on a. 134 *bi with.* 159 *þis*] *ytte*. 161 *falle*] *be fall*. 162 *þat*] *om.* 171 *halt þer mide noht*] *holte þere with ruȝt*. 175 *mot*] *mvste*. 194 *invite*] *wete*. 208 *do*] *yt doo*. 263 *nele*] *wyll*. 293 *Ac*] *But.* 304 *And*] *om.* 318 *Haþ*] *He hathe*. 355 *him sauh*] *sawe him*. 360 *ibrent*] *brente*. 385 *wel*] *wel om.* 389 *Inwardliche*] *Inwardly*. 432 *þat*] *ȝe*. 817 *Kindeliche*] *Kendely*.

The greater age of *R* removes it from the question of source. The numberless independent readings vouched for by *H₂* make it evident that *H₂* is not copied immediately from MS. *R*. It seems possible that the scribe of the transcript used by *H₂* may have had knowledge of that employed by the scribe of *R*, particularly since MS. *D* ascribed with *H₂* to a common source marks also an indirect connection with MS. *R*.

§ 10. *The MS. D.*

The MS. *D* having connection with MS. *H₂* preserves traces of influence binding it to MS. *R*, as the accompanying illustrations will indicate. Both *D* and *R* supply *bene* for the original text *breme*, line 383. Both introduce the reading, line 893, *es for no loue ne for no* instead of *nis for loue ne for (acord)*. *D* and *R* read *sittes* for *is*, line 908. Other associated forms are to the same effect :

DR : v. 33 *anon he*] *þer he*. 58 *in*] *in a.* 65 *þe*] *om.* 68 *i wole*] *he wold*. 84 *bi leue*] *leue*. 165 *low*] *ful lowe.* *ful*] *om.* 174 *do*] *ido*. 179 *here holde*] *nolde here*. 508 *fonge*] *fonde*.

Lines 107, 133, 145, 149, 274, 289, 344, 354, 549, 723, 757, 771, 785, 857, 866, 885, 886, 900 confirm these conclusions. That, however, MS. *D* has no very intimate connection with MS. *R*, the number and quality of the readings preserved with *A₂* in opposition to the large number of differences from *D* in comparison with the small number of harmonizing combinations indicate ; cf. preceding section, and also lines 944, 963, 967, 978, 987, 990, 996, 1000, 1004, 1020, 1021.

§ 11. *The Relationship H₁H₂*.

A relationship *H₁H₃* is to be traced in these two texts, confirming the supposition that scribe *DH₂* had also access to a MS. *H₁R*

in use in the grouping Z. H₁ and H₂ preserve the common line 175, *he motte (myste) þe betyn*. Other verses add testimony. A single word is added in H₁H₂ in a number of instances where it is omitted elsewhere :

MSS. H₁H₂: v. 180 wel. 204 þer is. 268 and. 402 here. 280 þe. 290 maner. 423 fere] infere.

A word is altered in opposition to the readings of A₁A₂DR: 23 it] þer. 55 par] for. 112 ful] moche. 160 eft] after. 372 þe] his. 178 hen] hyn. 214 heihe] his. 236 sipp[en] after. 243 eke] also. 407 nw] wel. 817 ofte] oftentyme.

The comparison suggests a connection H₁H₂ between the two pairs of closely related MSS. H₁R and DH₂, not to be explained on the ground that either member of the two groupings is the origin direct or indirect of the other, nor has a single MS. of the four offered source for any other.

The imposing breaks in MSS. group H₂D preclude from this group possibility of origin for the two opposing elements H₁R. The individual errors of the single MS. gives proof as follows :

H₁ not derived from MS. R: 18 wende] to wende. 13 þis] on. 19 Al] on. 22 weye] lawe. 26 hem] ful. 114 Vncerteynnesse] merkenes. 137 lessoune] sarmoun.

A common grouping is not to be supposed directly for the four MSS., whereby all return to a common original, as will be recognized by the few and unimportant relationships shared by these in common, as well as by the character of the divergence.

MSS. DH₁H₂R.

MSS. DH₁H₂R: v. 18 and] om. 69 nu] om. 146 Nis] Es. 214 nas] was. 327 hu] what. 399 ishewed] schewed.

Here the common relationship DH₁H₂R ends. It does not seem to be sufficiently marked to justify inference of common ancestry, through direct descent for the four MSS. that it comprises.

Collecting the results obtained through each of these separate arguments, the genealogy of the texts of the six MSS. as developed in the course of this investigation formulates itself into the following genealogical table. It will not be attempted to prove that one or two texts stood between any two of the combining MSS. It is to be believed that MS. H₂ had in its development the combined results of the association of MSS. representing two distinct groups of texts.

Here gymneþe þe sermon
þat a clerk made þat was cleput Alquyn
To Gwy of Warwyk

Guy of Warwick, in deep remorse, would expiate his offences against God. He told his wish to Alquin, Dean of a religious brotherhood, and asked counsel for the welfare of his soul. The holy friar prepared a sermon, in which he instructed Guy how to discriminate between virtue and vice. The discourse unfolds principles of spiritual growth through a twofold medium, the renunciation of evil and the achievement of good. Alquin concludes with an appeal for benevolence, which is enforced by an account of the incident of the widow of Zarephath.

Speculum Gy de Warewyke.

H erkneþ alle to my speche,	39 a	Hearken!
And hele of soule i may ou teche.		I teach of the soul's health.
þat i wole speke, it is no fable,		
Ac hit is swiþe profitable.	4	
Man, if þu wolt heuene winne,		To win heaven, love God and
þurw loue to god þu most beginne.		
þus shal ben þi beginning :		
þu loue god ouer alle þing	8	
¶ And þin emeristene loue also,		thy fellow- Christian.
Riht as þi-self[e] þu most do.		
If þu wolt þus beginne and ende,		
þu miht be seker to heuene wende ;	12	
Ac, if þu louest more worldes god		Flee the world.
þan god him-self[e] in þi mod,		
þu shalt hit finde an yuel plawe :		
To deþ of soule it wole þe drawe,		
¶ For, whan þe world þe hap ikauht	16	To death the world's
In ¹ his paunter þurw his draught,		net drags the soul,

For the title, see the Introduction. The numbering of the folio follows the Auchinleck MS. The character ¶ reproduces the paragraphing of the Auchinleck text. 1 to] vnto DH₂. 2 And] om. D. may] wyll A₂DH₁H₂R. 3 no] R. 4 Ac] Bot DH₂R, For H₁. swiþe] ful H₁R, very gode & H₂. Between 4 and 5 the following three lines are interpolated in H₂:

For the sowlys saluacyowne
Who soo that herythe þis sermuone
Inicium sapientie timor domini (Cp. H₂ in l. 138.)

6 þurw loue] To loue H₁. to god] of god A₂D, god H₁, om. H₂. 7 and 8 are omitted in H₁. 7 þus] þis A₂H₂R. shal ben þi] ys the fyrste H₂. 8 þu] To A₂, om. DH₂. god ouer] wele god abovyn H₂. 9 emeristene] euen crystyn A₂DH₁H₂R. loue] om. A₂H₂, þou loue H₁. 10 do] do so D. 11 and 12 are omitted in H₂. 11 If] And if R. 12 miht be] may R. wendel] to wende R. 13 Ac if] And ȝef A₂D, But and H₁, Iffe H₂, But if R. worldes] þe worldes A₂, worldly H₁, þis worldis H₂, worldlis R. 15 an] for an H₁. plawe] lawe (The word was originally plawe. p can be traced in the erasure.) D. 17 ikauht] caught A₂DH₂R. 18 In] In to H₂. þurw his] at a A₂.

¹ MSS. A₁ and A₂ have and in.

- Al at his wille he wole þe lede.
and thou
Ne shaltru spare for no drede, 20
shalt suffer.
Ne for loue to god, ne for his eize,
To gon out of þe rihte weye ;
 ¶ For swiche [þer] beþ, þat loueþ more
þe world and his foule lore, 24
þan þeih don god, þat hem wrouhte
And on þe rode [hem] dere bouhte.
 ¶ Her-of i wole a while dwelle,
I wish to tell
of an earl, 28
Guy of War-
wick,
how he for-
sook the
world,
and chose
God.
A devout
man,
Alquin,
lived then,
of whom
Guy
 And a tale i wole ȝou telle
Off an eorl of gode fame—
Gy of Warwyk was his name—
Hou on a time he stod in þouht :
þe worldes blisse him þouhte noht. 32
þe world anon he þer¹ forsok
And to Iesu Crist him tok,
And louede god and his lore
And in his seruise was euere more. 36
 ¶ A god man þer was in þilke dawe,
þat liuede al in godes lawe ;
Alquin was his rihte name,
And man he was of gode fame ; 40
Dekne he was, and þe ordre he hadde ;
In holinesse his² lyf he ladde ;
Wit of clergie he hadde inouh,
þerfore to godnesse euere he drouh. 44
 ¶ Off him þe eorl was wel war,
þerfore his wille to him [he] bar,

19 Al at] At R. wole] shall H₂. 20 Ne shaltru] þou shalt not R. 21
Ne for] For noo H₂. to god] of god A₂DH₁, om. H₂, eize] awe R. 22 þe]
his H₂. weye R. 23 For] om. DH₂, þer] it A₁DR, bei A₂. 24 and] 25
þen D. foule] fals A₂. 25 peih don god] Iesu criste H₂. 26 hem dere] dere
A₁, dere hem A₂H₁, ful dere R. (D has heu dere.) bouhte] abouȝte H₂. 27
Her-of] Here R. wole] sall D. while] stounde H₂. 28 wole] sal D. 30 Gy]
Sire Gy H₂. 31 Hou on] On D, Vppe on H₂, how in R. 32 pe] þis DH₂.
33 he þer] he A₂H₁H₂, þer he DR. 34 him] he hym DH₁. tok] bi toke H₁.
35 And] He H₂. his] all his A₂R, eke hys D (and and in H₂). 36 in his
seruise was] serued hym after R. 37 in] be H₂. þilke] þat A₂H₂R. 38
liuede] leued R. al] wele A₂, wel alle R. in] om. R. 40 And] A A₂, And a
D, A noble H₂. man he was] man DH₂. gode] riȝt gude D. 41 and] om. R.
þe] om. H₁H₂. he] om. DH₂. 44 þerfore] and perfore R. 45 Off him] þare
of A₂DH₂. was well] sone was full H₂. war] I war A₂D. 45 and 46 are
omitted in R. 46 perfore] And þarfor A₂, And alle H₂. he] om. A₁A₂.

¹ þer is on erasure in MS. A₁.

² MS. H₁ has his his.

- And of him¹ he tok his red,
asked advice,
¶ To kepen his soule from þe qued. 48
- ¶ On a day, i vnderstonde,
39c
Sire Gy þe earl sente his sonde
To þe holi man Alquin
And seide : ‘[I]² grete þe wel, fader myn,
52 and
And preie þe for godes loue,
begged
þat us alle sit aboue,
þat þu wole, par charite
And in amendement of me,
56
¶ Make me a god sarmoun
a sermon,
And don hit write in leszoun :
þat were my ioye and my delit
And to my soule a gret profyt ;
For þe world purw his foule gile
Haþ me lad to longe while.
þer-of i wole consail take,
Hu i mihte þe world forsake.’
64
¶ Alquin þe earl þo answerede,
Alquin'
And Iesu Crist ful ȝerne he heriede,
with joy
þat swich a wit was comen him to
And seide : ‘ His preie i wole do.’
‘ And, [sethen] i shal be þi leche,
Aller furst i wole þe teche,
Faire uertuz for to³ take
And foule þewes to forsake.
68 granted
Guy's prayer,
and preached
of fair virtues
¶ þat maitou noht don, leue broþer,
72 and ugly
vices.
Bote þu knowe on and oþer,

48 kepen] wyten D. qued] dede D. 49 On] Vpon H₂. 51 þe] þat R. Alquin] sire alquyn A₂D, frere Alquyne H₂. 52 wel] om. H₂. 53 And] I A₂, anon I D. 54 us] ouyr vs H₂. 55 and 56 are omitted in A₂. 55 par] for H₁H₂. 57 Make me] Doo me make H₂. 58 don hit write] write hit R. leszoun] a lessoun DR. 59 were] where D. my ioye] ioy A₂. my delit] grete delyte H₂. 61 foule] false H₂. 62 lad] lette H₁, be lyed H₂, while] A while H₂. 63 þer-of] þer for D. wole] wolde H₂. 64 þe world] hym H₂. 65 Alquin] þen Alquyne R. þe earl þo] þen to be erle D, sere Gy sone H₂, þo erle R. 66 And] And swythe H₂. ful ȝerne] ful werun D, om. H₂. he] om. A₂D. 68 His] þi A₂H₂. i wole] he wold DR. 69 And sethen] and whan A₁, Sythe that H₂, & sithen þat R. be] nu ben A₁A₂. þi] his H₁. 70 Aller] Alþere A₂H₁H₂, Erle D. furst] ferest H₁. wole] schal D. 71 for to] to þe D. 72 foule] letherne H₂. 73 þat] þis H₁, þus R. don] om. A₂, mynn H₂. 74 Bote] But ȝyffe H₂R. on] o ȝyngre A₂, þat on D, bothe one R. oþer] þat oþer D (oþe in H₁).

¹ him is above the line in MS. A₁. MS. D has hys.

² MS. A₁ omits I.

³ to is above the line in MS. A₁.

I shal þe now shewe boþe,		
Whiche beþ gode and whiche beþ loþe ;	39 a	76
First, to win grace	¶ And at þe beste i wole beginne,	
he taught the virtues in order.	þe betre grace for to winne.	
Wisdom	þe uertuz i wole first shewe,	80
shall be thine,	Whiche þeih beþ, alle on rewe.'	
also faith, love,	' Wisdom in godes drede	
steadfast hope, meekness, peace, mercy, forgiveness, patience, humility.	Vse wel, þat be my rede ;	84
	Trewre bileue and charite—	
	þise sholen bileue wid þe—	
	Stedefast hope and mieknesse,	
	Pes, merci, and forȝifnes,	
Repent!	¶ Loue of herte, ful of pite,	88
In penitence confess.	þat is verray humilitate.	
Give in charity to thy life's end.	And þu wolt haue godes ore,	
	þit þu most vse more,	
	For þi sinne repentaunce,	92
	And redi þerfore to don penaunce	
	Wid sorwe at þin herte rote,	
	And shrifte of mouþe shal be þi bote.	
	In almes dede and charite	96
	þi lyf shal euere more be.	
	¶ þise beþ þe þewes, þat i þe teche,	
	Wharþurw þu miht to heuene reche,	
	And so þu miht þe world forsake,	
	If þu wolt hem to þe take.'	100

75 and 76 are transposed in A₂. 75 þe now shewe] shewe to þe now H₁, the shewe nowe hem H₂. 77 And at] And A₂, At H₁. wole] sal D. 79 i wole] þat I wyll A₂, I sal D, fyrste I wylle H₂, first] ȝow H₂. shewe] chewe (Before chewe space is left for an s.) D. 80 Whiche] þe wyche D. alle on] now o D, al in H₁, vppon A H₂, on a R. 82 be my] I þe D, is my R. Between 82 and 83 are the following two lines in A₂ (Cp. A₂ in ll. 140, 141, and 142.):

Twey þynggys it wyll þe tech
Whare þorouȝ þou myȝt to heuen rech

83 bileue] loue R. 84 Þise] þey H₁, þese thre R. bileue] leue D, leeue R. þe] me H₂. 85 hope] om. A₂, boþ H₁. 87 ful] and fulle H₂. 89 And] And ȝef A₂DH₁H₂R. haue] om. R. ore] lore D. 90 vse] doo welle H₂. 91 sinne] synne haue D. 92 þerfore] þare A₂. 94 And] Wiþ H₁. mouþe] mowȝt D. shal be þi] to A₂, with dede D, wyll be þi H₂. 95 charite] chaste D, in charyte H₂. 96 lyf] lyffe also H₂. 97 þewes] vertues A₂. i] I wil R. 98 Wharþurw] Where with H₂. reche] Areche H₂. 99 so] thus H₂. þu] porow H₁. miht] mayste H₂R. 100 wolt hem to] hem wolt to A₁, wylt heuen to A₂, wylt þesc to D, wylte to thys goodnesse H₂.

¶	'Nu i wole nempne ¹ þe wicke þewes, þat beþ noht gode, ac muche shrewes, For, if þu dost bi here red[e], To strong[e] pine þeih wolen þe led[e];	40 a	Base vices.
¶	þanne is hit god, þat þu shone To drawe hem into þi wone. Herkne nouþe to me, And i hem wole nempne þe :	104	lead to pain, therefore shun
¶	Pride, wraþþe, and enuie, Fals iugement and tricherie ; Fals witnesse is on of þo— Many a soule itt ² doþ ful wo. Loue noht to muche þis worldes blisse : Hit bringeþ man to þisternesse, ³	108	pride, wrath, envy, injustice, faithlessness, false witness- ing.
¶	Auarice and glotony, Wicke sleuþe and lecherie.' 'Accedie is a wel foul sinne To man, þat he may come widinne, And, what it is, i wole þe wisse, Vnderstond, þat þu ne misse :	112	Avoid worldliness. It induces
¶	Accedie is (as) sleuþes broþer, Wicke on and wicke oþer ; Hit is a derne mourni[n]g in mod And makeþ man anuied to do god. Offte þurw swiche mourning[e] Wanhope beginneþ for to spring[e],	116	avarice, glut- tony, sloth, lechery.
¶	101 wole] sall D. nempne] neuen A ₂ D (D has new, but the e is hardly distinguishable from o. There is a break in the parchment before wykyd.) H ₁ , telle H ₂ , þe nemen R. þe wicke] wykyd A ₂ D, þis worldly H ₁ , þe oþere H ₂ . 102 beþ noht gode] are swithe R. ac] bot A ₂ DH ₁ H ₂ , om. R. 103 here] there H ₂ . 105 is hit] it is A ₂ DH ₂ , is R. 105 reads in H ₁ : Perfor luke þou hem shoon. 106 To] For to H ₁ R. into] in H ₁ . 107 nouþe] now A ₂ DH ₁ H ₂ R. to] wele vnto D, bisily to H ₁ , Awhyle to H ₂ , vnto R. 108 i] om. R. hem wole] wyll hem D, hom I wil R. nempne] schewe A ₂ , neuen vnto D, neuen to H ₁ . 109 enuie] enueny D. 111 and 112 are transposed in H ₂ . 112 ful] myche H ₁ , full moche H ₂ . 113 þis] om. D. 114 Hit] For it DH ₁ . bringeþ] ledip H ₁ . man] a man A ₂ H ₂ , men DH ₁ , mony R. to] vnto R. þisternesse] theftnese A ₂ , dyrkenes DH ₁ , Vnerteynnesse H ₂ , merkenes R. 116 sleuþe] slownes R. 117 wel] ful R. 119 what] om. A ₂ , wole] sall D. 120 Vnderstond] vndirstond wel H ₁ , Vndyrstonde yt welle H ₂ , ne] not R. 121 as] om. A ₂ H ₁ H ₂ R. sleuþes] slow- nes R. 122 on] is on A ₂ R. 123 a] as a A ₁ D. 124 And] Hytt H ₂ . man] men D. anuied] vnneþe D, fro mynde R. 125 Offte] Welofte H ₂ . swiche] swiche wicke A ₁ A ₂ R.	120	[Acedia], the brother of sloth,

¹ The final e is above the line in MS. A₁.² MS. A₁ has itc.³ Read pisternisse.

þat, bote man turne awey þerfro,

Sauued worþ he neuere mo.

128

through
which Judas
was lost.

¶ Wroþer hele was Iudas born,

For þurw þat sinne he was lorn ;

40 b

Merci he les þurw þat sinne,

Wher-þurw he ne mihte no ioye winne.

132

Hasten!

¶ Vch man biredē him in his sihte

To flen þat sinne bi his mihte

And alle opere þat i haue nempt,

If he wole to ioye be dempt.'

136

Flee that sin.

Hearken to
my sermon!

Wisdom

points two
ways to
heaven:

flee sin; do
good.

The rewards
are mercy
and peace.

H

erkne now to my sarmoun,

What i wole telle in my lesczoun.

Wisdom in godes drede,

Off which þat i erere seide,¹

140

De Sa-
pientia.

¶ Tweie þinges it wole þe teche,

Whar-þurw þu miht to heuene reche :

þat is, lat þi sinne and do god

For his loue, þat deiede on rod ;

144

¶ Ac to late þi sinne al onliche

Nis noht inouh, sikerliche.

þu most don god forþ þerwid,²

If þu wolt haue merci and griþ.

148

127 þat bote] Bot A₂H₁R, Butt yffe H₂. man] a man A₂D, men H₁, turne] flee H₂. 128 worþ he] worth þei A₂, shul he be H₁, maye he be H₂, bes he R. 129 Wroþer hele] In a carful tyme H₁, With wroþe hele H₂. 130 þurw] om. D. lorn] for lorne A₂DH₁H₂R. 131 þurw] for A₂. 132 ne] om. H₁H₂R. no ioyel heuen A₂. 133 biredē] I rede A₂, be rede D, be redy R. him] om. R. 133 reads in H₁ and in H₂:

I counsel yche man with al his myȝte H₁.

Euyry man behouythe in hys syȝte H₂.

134 flen] flye H₁, bil] om. H₁, with H₂R. his mihte] all his myȝt DH₂R, boþ day and nyȝte H₁. 135 opere] þe oper DH₂, haue] here H₁, nempt] neuen H₁. 136 he wole] þai wil R. be dempt] idemþt D, be demened R. 136 reads in H₁: If ȝe wil come to þe blisse of heuen. 137 sarmoun] lessounne H₂. 138 wole] shall A₂, telle] say A₂, þe tell D, rede þe H₂, in my lesczoun] be resounne H₂. After 138 one line is interpolated in H₂: *Inicium sapientie timor domini.* (Cp. H₂ after l. 4 and A₁A₂DH₁ after l. 882.) 140 which] suchē H₁, þat] om. D. erere] here D, eere of H₂, bifore R. 140 reads in A₂: Vse wele þat be my rede. (l. 82. Cp. A₂ in variants.) 141 it] I DH₂, 142 reche] Areche H₂. 143 þat] And þat A₂. lat] leue A₂H₁H₂R. þi] om. DR. 144 rod] þe rode D. 145 Ac] And A₂DH₁, om. H₂, But for R. late] leue A₂H₁H₂, loue R. þi] om. DR. sinne] om. R. al] om. A₂H₁H₂. (sekerlich has been crossed out before onliche in A₂.) onliche] onely R. 146 Nis] Es DH₁H₂R. sikerliche] sikerly R. 148 and] or H₁. griþ] greyþe D.

¹ Read sede.

² Read þerwid.

¶ þis wonder of many sinful men, þat þinkeþ it were muche ¹ for hem To haue gret worldes honour As londes, rentes, halle, and bouri Riche vessel of siluer and gold And grete tresor and faire bold,	The wicked
¶ Riche mete and riche drink[e], And litel þperfore for to swink[e], Hele of bodi in bon and huide, And gret los of pompe and pride. A murie lyf hem þinkeþ þis were, But eft hit worþ ibouht [ful] ² dere,	152 value worldly possessions
¶ Quia nihil ³ in=felicius, quam felicitas peccatoris.	156 and fleeting glory, but earth's joy is bought dear.
¶ Aþeles hit may falle wel, þat, þouh man haue muche kated As londes, rentes, and oþer god, þit ⁴ he may be pore of ⁵ mod And low of herte, ful iwis, And halt þerof ful litel prys.	164 Such sinful ones
¶ Ac nu i wole speke and rede Of hem, þat i erere seide, ⁶	168

149 þis is A₂, It es D, Thys ys a H₂. of many] is of mony R. sinful] om. DH₂, a synful R. men] man DR. 150 it were] om. A₂. 152 As] As in D, om. H₂. 154 grete] oþer H₁. and faire bold] faire and bold A₂H₂, manyfolde H₁. 155 2d riche] goode H₁. 156 litel] leþe D. 157 Hele] Helthe H₂. in] om. A₂, and R. huide] hede H₁. 158 And] om. H₂. of] also of H₂. 159 þis] ytte H₂R. 160 eft] om. D, after H₁H₂. worþ] shal be H₁, wylle be H₂, mot be R. ibouht] abought A₂D, boþte H₁H₂R. After 160 are the following two lines in H₂:

Where be thoþ þat thynkyþ þere vpon
I cane nott telle be seynte John

Latin: The Latin text is inserted between 158 and 159 in R. Quia nihil] Qui R. in=felicius] infecelinis A₂, felicius R. felicitas] felicitas A₂, vita R. 161 Naþelas] Neuer þe lese A₂H₂, but no þo lesse R. falle] be fall H₂, bifalle R. 162 þat] om. H₂R. (Space is left for one word in H₂.) man] a man A₂DR, men H₁, summan H₂. muche] ryȝt mochill H₂. 163 As londes] Londes londes (The second londes is marked for erasure.) D. 165 low] ful lowe DR. ful] om. DR, fully H₁, and fulle H₂. iwis] wyse H₂. 166 halt] haue H₂. ful] om. A₂H₂R. (lytyll is over erasure in H₂.) 167 and 168 are transposed in D. 167 Ac] And also A₂, and DH₂. But H₁R. nu i wole] now I sal D, I wil now H₁. and rede] om. A₂. 168 hem] whum D. erere] are A₂D, before H₁R, eere of H₂.

¹ muchel is in MS. A₁.

² MS. A₁ has wel.

³ The MSS. have nichil. ⁴ þit is on the margin before he in MS. A₁.

⁵ of is above the line in MS. A₁.

⁶ Read sede.

are in peril,

þat þurw here pride and here wil
þeih fallen ofte in gret peril.

Seint Austin halt þer-mide noht
And seiþ, it shal ben dere bouht,
And skilfulliche it mot be so,
For, whan a man haþ sinne do,
Oþer he mot hit beten here
Or suffre pine elles where.

172

and they
must atone.The gracious
love of God

¶ Wole ȝe here, what louerede

God kudde to¹ hem þat wole² him drede ?
[He wyll hem here hold[e] lowe,
For þei schold hym þe better knawe³ ;]

He wole hem chasten wid smale pining
And maken hem lese þat hote brenning ;
And many anguisse he wole hem ȝiue
To suffre here, whiles þeih liue,

180

40 a 184

¶ As hunger and þurst and trauail strong ;
Hij sholen haue euere among

Lore of catel and seknesse,⁴
And al is to echen here blisse.

188

Man, if þu (ne) leuest noht me,

169 here] hyȝe H₁. wil yll (There is an erasure before y.) D. 170 þeih] om. R. 171 halt þer-mide] þare with holdeth (Two letters have been crossed out before holdeth.) A₂, halde per with DH₁, holte þere with ryȝt H₂R. 172 And] He DH₂. bouht] abouȝt A₂. 173 And] For H₂. skilfulliche] wilful-lyche H₁. mot] moste H₁H₂R. 174 For] om. H₂. a man] man A₂H₂. sinne do] synn ido DR, mysdo H₁. A synne doo H₂. 175 mot hit beten] mot beten D, he motte be beten (One letter has been erased before h.) H₁, he mvste be betyn H₂. 176 Or] Oþer D, Or ellis R. pine] paynes A₂H₂. 177 ȝe here] þou here now R. louerede] I rede R. 178 kndde] kyþeþ H₁R, shewythe H₂. to] om. R. hem] man D, him H₁H₂. wole him] wold hyme A₂, hym wyll H₂. 179 and 180 are omitted in A₁. 179 hem] om. R. here holde] holde here D, hold meke & H₁, holdyn here full H₂, holde hom here R. 180 þe] om. H₁. 180 has the following readings in D and in H₂:

þe better for he sull hym knowe D.

The bettry for þey shulde hym knowe H₂.

181 and 182 are omitted in A₂. 181 He wole] om. H₂. hem] hym DH₁, om. H₂R. chasten] kast H₁, Chastyse hem H₂R. 182 hem] hym D, hom to R. þat] þe DH₂. 183 And many] A man D, Many an H₂. hem] hym D. 185 As] om. DH₁H₂, and R. (And is crossed out before As in A₂.) 186 Hij] þei A₂H₁H₂R, he D. haue] suffri DH₂. 187 Lore] Losse A₂H₁H₂R. seknesse] strонге syknyssе H₂. 188 And] om. H₂. al is] all it is A₂H₂, all D. here] þaire ioy and D, þeire H₁. 189 ne] om. A₂DH₁H₂R. leuest] be leue H₂.

¹ to is above the line in MS. A₁.² Before w one letter has been erased in MS. A₁. ³ Read knowe.⁴ Read sekniſſe.

þu sek aboute, and þu miht se
þise holi men alle bidene,
How þeih liuede in wo and tene.

192

And, if my tale nis noht forȝete,¹
þanne maitou wel iwite,
þat þe worldes blisse is noht,
Whan þu hast abouten souht;

196 for the
world's bliss
is naught.

¶ For, ȝif² a man haþ her his wille,
Wel lihtliche he may spille.

Her i wole nouþe blinne.

De Fide. Anoþer þing i wole biginne
To speke, man, of þi bileue,
For hit is god, it³ wole noht greue.
Man, þi bileue shal be so :
þat o god is and no mo,
þat o god is in vnite,
þre persones in trinite.

200 Believe in

204 one God,

a God in
unity and in
trinity,

¶ þu shalt, [man], bileue also
And treuliche in þin herte do,
þat god had neuere biginning
Ne neuere (ne) shal haue ending,

208

without be-
ginning,
without end-
ing,
Creator of all,

¶ And shappere⁴ is of alle shaftes,
And ȝeueþ wit in alle craftes,

41 a

212

190 þu sek] Seek H₁R. þu miht se] by þe se A₂, bi se D, þou maist see H₁R, þe besye H₂. 192 liuede] lybbeþe D. wol sorowe H₂. 193 if] if þou R. nis] es DH₁, þou H₂, om. R. 194 þanne] Now H₁. maitou] þou myȝt ful D. wel] þo better R. iwite] þerof I wyte H₁, wete H₂, witt R. 195 þe] þys H₂. blisse] wele DH₂, is] nys A₂. 196 abouten] all abouten DH₂, hit thorou R. souht] I soȝte H₁. 197 and 198 are omitted in H₂. 197 his] all hys D. 198 Well Ful DH₁R. lihtliche] lyȝtly H₁R. spille] hys saule spyll D, hymself spylle H₁. 199 Her i wole nouþe] Here I wyll not A₂, Now I wil here of H₁, Of thys now I wolle H₂, Here I wil a while R. blinne] be kenne (*The k is imperfectly formed.*) D, belymne H₂. 200 Anoþer] And opere A₂, And anoþer D, And of oþyre H₂, wole] sal D. 201 and 202 are transposed in D. 201 man] more R. 202 it] and DH₁R. wole] nyl H₁. 204 is] ther ys H₂. 204 —206 read in H₁:

þat þer is oo god & no moo
De whiche is in persones þree
And oo god in trinitie

206 Pre] And þre D. 207 man] om. A₁A₂R, al so H₁. also] here to H₁. 208 treuliche] trewly A₂H₁H₂R. do] þenk so H₁, yt doo H₂R. 209 had] ne hadde H₂. 210 Ne] Nor A₂. ne] om. A₂DH₁H₂R. haue] haue noon H₁H₂. 211 shaftes] shappes A₂. (schaftes is over erasure in D.) 212 ȝeueþ] ȝif þo D, ȝifere of H₁, gaffe H₂.

¹ Read forȝite.² One letter has been erased before ȝ in MS. A₁.³ One letter is erased after it in MS. A₁.⁴ re is above the line in MS. A₁.

- And made man after his owen face—
 Nas þat gret loue of heiþ[e] grace ?
 And ȝaf to man fre power
 To chese, boþe fer and ner, 216
 Off god and yuel shed to make,
 þe euel to late and god to take.
 Wheiþer he wole chese, he haþ power
 þurw ȝifte of god, while he is her ; 220
 þanne is hit noht on god ilong,
 If man wole chese to don wrong.
- ¶ Adam was þe forme man,
 þat euere singyn bigan, 224
 And þat was god to wite noht,
 þerfore hit haþ ben dere bouht.
 God ȝaf him wit as his owen,
 God and yuel for to knownen, 228
 Ac þurw eging of þe fend and Eue
 He dede a sinne þat gan him greue.
- ¶ Vnboxomnesse was his gilt,
 þerfore out of paradys he was [pylt].¹ 232
 Boxomere he was to his wif,
 þan to god þat ȝaf him lyf ;
 And, for he dede after hire lore,
 He bouhte hit sijþen swiþe sore. 236
- ¶ His fredom was binomen him al
 And put in seruage as a þral,

41 b

213 made man] man made A₁A₂R, shope man H₂, owen] om. H₂. 214 Nas þat] Was þer D, þat was H₁R, Was þat not a H₂. gret] for R. of heihe] and heze D, of his holy H₁, of hys H₂. 215 ȝaf] ȝif D. 216 To chese] Of thise A₂, to these R. 217 Off] And of D, om. H₂. yuel] of euel D. shed] for A₂H₂, cheyse D. 218 þe] þat D. late] leue A₂DH₁R. and] þe A₂DR. 219 Wheiþer] Whiche H₁. Too whether H₂. 220 ȝifte] might R. 221 is hit] it is A₂R. on] in A₂H₁. ilong] a longe A₂H₂, longe DH₁R. 222 man] he A₂DH₂, wole] wollen to D, om. H₁. 223 forme] first A₂H₁R, formeste H₂. 224 þat] In wham H₁. singyn] first synne DH₂, ony synne R. 225 wite] wyte ryȝte H₂. 226 hit] he D. haþ] was ful R. ben] om. DR. bouht] a bouȝt A₂D. 227 his] is DH₂. 228 yuel] wicke R. 229 Ac] And A₂DH₁R, om. H₂. þurw] Thorowe þe H₂R. Eue] of eue D. 230 a] om. H₁. gan him] was ful D, dide hym H₁H₂R. 232 he was] was he R. pylt] om. A₁, put D. 233 Boxomere] Buxom more D, Moore boxum H₁. 235 for] for þat R. hire] þeyre H₁. 236 bouhte hit] abouȝte D. sijþen] afterworde H₁, aftyr H₂. swiþe] ful H₁. 237 binomen him] bimonie hym H₁, fro hym tane R. 238 in] to D.

¹ pylt is supplied from MS. A₂, was is the last word of the line in MS. A₁. gilt seems a deeper black than what precedes, suggesting that it may have been added later.

- ¶ Noht one he, bute alle þo
 þat of him comen for euere mo. 240
 Ac for hit was þurw gile don,
 God ȝaf his pite þer-vpon,
 And eke for loue þat he hade
 To man, þat he himselē made, 244
 To sauue man, man he bicam,
 And pine for hem to him he nam,
 And ȝaf for hem his herte blod,
 And deiede for hem on þe rod.
 ¶ Ibiried he was, in¹ toumbe he lay,
 Til hit com þe þridde day;
 Vp he ros þe þridde day
 From deþ to liue wid-oute nay; 252
 To heuene he steih þurw his mihte,
 Riht in-to his faderes sihte,
 And sit on his faderes riht[e] side,
 þe grete dom for to abide.
 þider he wole come on domesday,
 Cruwel and sterne wid-oute nay,
 ¶ He þat was woned to be
 Meke as a lamb, ful of pite: 260
 þeder he wole lihten adoun
 Wræffful and sterne as a lioun.
 Merci nele he shewe non,

239 one] only A₂DH₂R, oonlyche H₁. alle] also al H₁. 240 for euere] euer A₂DH₂. 241 Ac] And A₂D, But H₁H₂R. ȝurw] for R. don] idon D. 242 God ȝaf] Almyȝty god had H₁, God had R. his] hym D, om. H₁R. 243 eke] also H₁H₂, for] for þe A₂H₂. 244 man] monkynde R. he] hem D. himselē] om. R. 245 To sauue man] To saue hym þan H₁, Man to sauue H₂. man he] he man H₂. 246 pine] peyne & passion H₁, grete peyne H₂, pyne grete R. hem] man A₂H₂, hym R. to him] om. A₂H₁H₂R. 247 And] He H₂. hem] man H₂, hym R. 248 And] And þus H₁, om. R. deiede] with harde deth R. for hem] om. H₁R, for man H₂. on] upon A₂DH₁H₂R. 249 Ibiried] Biryed H₁H₂R. 250 Til hit com] Tyll it came to A₂H₂, Forto com D. 251 and 252 are omitted in H₂. 251 reads in A₂: And rose for soth als I ȝow say. 254 Riht] Ful ryȝt H₁, om. H₂, in-to] to D. faderes] awne fader D, ffadryrys ryche H₂. 255 And sit] þere he sittip H₁. 256 for] om. R. 257 ðider] Hedere A₂, And hedyr H₂, om. R. he wole] shall H₂, on] at DH₂, sithen on R. 258 wid-oute nay] for sope too saye H₂. 259 þat] þat afore H₂. woned] woned merciful H₁. 260 a] om. H₁H₂R. 261 and 262 are omitted in A₂. 261 þeder] þer DH₁, Hedyr H₂, þere þen R. lihten] pane lyȝte H₂. adoun] downe H₂. 262 and] om. R. a] ony H₂. 263 nele] þan wyll H₂, wil R.

¹ There is an erasure after in in MS. A₁.

God's pity
and love
saved man-
kind.

God became
man,

and shed His
heart's blood
on the cross,
died, was
buried,

rose the third
day,

ascended into
heaven,

sits at His
Father's
right hand.

On Dooms-
day.

He will come
to earth to
judge with-
out mercy.

	¶ Ac, riht after þat man haþ don,	264
	He shal fonge his iugement	41 c
	To ioye or to strong turment.	
	¶ Allas! what sholen hij onne take,	268
Those who forsook God	þat wolden [here] her god forsake ¹	
shall be driven	þurw sinne of fles[c]h[ly] ² liking,	
	And wolde hit bete wid no pining?	
	þer-fore þeih sholen in-to helle,	
	Wheiþer þeih wolen, or þeih nelle,	272
	And þere bileue[n] euere mo,	
	In [as] strong pine as men may do.	
	Seint Austin spekeþ of alle swiche	
	And seiþ wordes [ful] reuliche:	276
	M abent mortem sine morte et finem mortis sine fine.	
	¶ H	
	ij sholen haue deþ wid-oute deiing	
shall suffer death without dying,	And point of deþ wid-outen ending;	
	Here deþ hij sholen wilnen euere,	
divers ago- nies,	Ac to ende of deþ comen hij neuere;	280
	Hij sholen euere more duire	
sharp pain of fire;	In stronge pine of hote fire.	
	Her i wole nouþe dwelle,	
	And of mur[y]ere ³ þinge [i wole] ȝou telle.	284

264 Ac] Bot A₁H₁H₂R, And D. þat] om. A₂. man haþ] men haue H₂.
 265 He shal] They shulle þan H₂, þai shal R. fonge] a fonge D, take H₂R.
 his] om. A₂, here H₂R. iugement] verament (MS. *indistinct*) A₂. 266 or to]
 or els H₁. turment] tournement DH₂. 267 what] how A₂DH₁H₂R. hij]
 þei A₂DH₁H₂R. onne] þan on H₂. 268 here her god] hier god A₁A₂DR, here
 god here H₁, here here lorde H₂. 269 of] of here H₁. 271 sholen] shulle go
 H₁, shul wende R. into] til R. 272 or þeih] or A₂. 272 is omitted in R.
In its place is the following line: nyl þai wil þai þere to dwelle. 273 bileuen]
 be leuyn H₂. euere] for euer H₁H₂R. 274 as] also A₁A₂ om. DR, als H₁.
 strong] stronnger H₁. as] om. R. men] man A₂H₂, fend H₁, om. R. may
 do] & eke in woo R. 275 Austin] poul A₂, austyn he H₂. 276 ful reuliche]
 reuliche A₁D, rewefullich A₂. Latin: *Through defacement of the page 'fine'*
is wanting in A₂. cf] om. D. fine] morte H₁. 277 Hij] þei A₂DH₁H₂R.
 278 point] apoynt D, ende R. 279 Here] þare A₂H₁. hij] þei A₂DH₁H₂R.
 wilnen] wyll A₂H₂R, welny D, feel H₁. 280 Ac] For A₂, And DH₂, But H₁R.
 ende] þe ende H₁H₂. hij] þei A₂DH₁H₂R. 281 Hij] þei A₂DH₁H₂R. duire]
 þere endure H₂. 282 In] In þe H₂. hote] hell A₂H₂. 283 Her] Herof H₁.
 i wole] sal I D. nouþe] a whill A₂ (before I wil) R, now D. 283 reads in H₂:
 [N]ow of þis tale I wylle dwelle. (*A blank space has been left for a large N.*)
 284 muryere] a myrrier R. i wole ȝou] ȝou A₁R, om. D. I wil H₁.

¹ 268 is written twice in MS. A₁. The second time it is crossed out.

² MS. A₁ has fleshes.

³ MS. A₁ murszere.



- ¶ Tellen i wole ful iwis
Off þe ioyes of paradys,
Whiche godes children, þat gode be,
Sholen haue and ise;
Ac, þouh i hadde *in my bayli[e]*
þe wit of alle clergy[e],
41 d
- ¶ Mihte hit neuere so bifalle,
þat i mihte telle[n] alle. 292
- Ac, also god ȝif me grace,
I shal ȝou shewe *in þis place*,
What ioie þeih sholen han ifere,
þat seruen god on eorþe here. 296
- Whan þeih sholen parten henne,
Ful wel þeih sholen here weie kenne
Riht to þe blisse of paradys,
þat god haþ ȝarked to alle his. 300
- shall know
their way
to paradise,
- ¶ þere is euere ioye inouh
And euere riht widouten wouh,
Wit and kunning and kointise,
And trewe loue widou[t]¹ feintise, 304
Streinþe inouh and fairnesse,
And liht wid-oute þisternesesse.
þere sholen þeih noht ben agilt,
[For] al here willle shal ben fulfilt: 308
Hij sholen haue, mid iwissee,
- there to dwell
in joy amid
justice,
- love,
beauty,
and light.

285 Tellen] Telle ȝow H₂. wole] sal D. ful] ryȝt now A₂, om. D, su[m]-what H₁, sone H₂, now forthe R. 287 Whiche] þo whiche R. 288 haue] þat joye hane H₂, ise] eke see H₁, ytt see H₂, al so sene R. 289 Ac] For A₂, And DR, But H₁H₂, þouh] and H₁, of R. hadde] haue D. 290 alle[al maner H₁H₂. 291 Mihte hit] ȝit myȝt it H₁; Ne myȝt ytt H₂, hit might R. neuere] not H₁. 292 tellen] telle ȝow halffse ne H₂, thoroully telle hom R. 293 Ac] And A₂, om. D, But ȝit H₁, Butt H₂R. also] as H₁R. ȝif] wol ȝyf DH₁R. 294 shall] wylle H₂. 295–300 are omitted in H₂. 295 ifere] in fere; DH₁R. 296 on] in A₂H₁. 297 Whan] When þat R. parten] departen A₂, perty D. henne] hethen R. 298 here] pair D. 299 to þe] in to A₂, to D. 300 þat] Whiche H₁, ȝarked] made A₂H₁. 301 euere ioye] joye euere H₂. 302 wouh] vow (*possibly for wowe of DH₂*) H₁. 303 and 304 are transposed in D. 303 kointise] qweytise A₂DH₂. 304 And] om. H₂, A R. 305 and 306 are omitted in H₂. 305 Streinþe] þere is strenkþe H₁. 306 þisternesesse] dirkenese A₂D, ony derknes H₁, merkenes R. 307 noht ben] fynde no A₂, haue no R. agilt] gylt A₂R, I guilde D. 308 For al] al A₁, For DH₂. here] þaire DH₂. 309 and 310 are omitted in H₂. 309 Hij] þei A₂DH₁R. mid] mende D, with a H₁, þer with R. iwissee] Wisshe H₁.

- Fulle ioye and fulle blisse, ¶
 ¶ Boþe þe pore and þe riche,
 Ac, wete þu wel, noht alle iliche.
 Euerich shal haue his woniȝ[i]ng
 Riht after his owen deseruинг;
 Ac lat hit noht come in þi þouht,
 þat any of hem shal wanten ouht,
 For he þat haþ lest in þat woniȝing¹
 Haþ fulle ioye ouer alle þing.
 ¶ þerfore, man, in al þi miþt,
 þu loue wel god bi day and niȝt:
 ¶ þe inwardlichere þu louest him her,
 þe more shal ben þi ioye þer.
 Herkne nu alle to me,
 For i wole speken of charite.
 Off alle uertuz hit is hext,
 And godes wille hit is next.
 ȝif þu wolt wite [what] hit be,
 Herkne, and i wole telle þe:
 Hit is, loue god ouer alle þing,
 In þouht, in dede, and in speking.
 And, if þu wolt euere come þerto,
 An-oþer þing þu most do:
 þu most loue, hu-so hit be,
 þin emcristene forþ wid þe.
 ¶ Man, wolto make a god prouing,

310 Fulle] Ful of D, Al maner H₁. fulle] ful of D, al maner H₁. 311 Boþe
 þe] Boþe A₂, þe] eke A₂, eke the H₂. 312 Ac] For A₂, and DH₁, But H₂R.
 þu] it D, þou it H₁, wel noht] wel and nauȝt D, wil noȝ H₁, wil not R.
 alle] om. A₂, iliche] elich A₂, in lyche H₂. 313 Euerich] Euere he A₂, For
 eueryche H₂, Ilkone R. 314 owen] om. H₂. 315 Ac] And A₂D, But H₁H₂R.
 lat hit noht come] trow þou wel R. 316 any] non R. 317 he þat] who so R.
 318 Haþ] He hathe H₂R. ouer] of A₂H₁R, in DH₂. 319 in] with A₂H₂R.
 320 þu] om. DH₁H₂. wel god] god wel R. bi] om. D. 321 þe] þe more A₂,
 For so D, For the more þat H₂, inwardlichere] inwordelich A₂D, om. H₂.
 Between 322 and 323 is interpolated in H₂: Deleccio es proximi. 323 alle]
 om. A₂. 323 reads in H₂: Herken now my ffrende so free. 324 wole] sal
 now D. of] om. D. 325 hext] po hext R. 326 godes wille] at goddys wyll
 pane (*The page is worn, so that the line is nearly erased.*) A₂. 327 wite] om.
 DH₂. what] hu A₁A₂, be] may be R. 328 Herken & I wil telle þe H₁R.
 wole] sal D. 328 reads in H₂: Sytte nowe stytte & herken me. 329 Hit is
 loue] Loue welle H₂. 330 in dede] & dede H₁R. and] om. A₂D. 331 euere]
 om. A₂H₂. 332 Anoþer] Anoþer D. þing] om. H₂. þu] þe R. most] mvste
 nedys H₂. 334 emcristene] cuene crystenn A₂H₂R, enemy H₁. forþ] ryȝt
 euen H₁. 335 Man] þan D. god] om. H₂.

¹ wonjng in MS. A₁.

There poor
and rich to-
gether,

each hath his
dwelling,
after his own
deserving.

The least in
God's king-
dom hath
perfect joy.

Love

is well pleas-
ing to God.

Then love⁸
God well,

and

love thy
fellow-man,

312

316

42 a 320

324 *De uera
Caritate.*

328

332

Wher þu loue þe heuene king? 336

If þu louest god ful iwis,

þu [wolt] louen alle his.

so that

*Si non diligis proximum tuum,
quem uides, deum quem non
uides, quomodo potes diligere?*¹

For men seiþ sop, bi wit[te] myne:

'Whoso loueþ me, he loueþ myne.'

340 thou mayst
see God.

'But þu loue [þyn em]² cristene þat bi þe be,
þat alday [þou]³ mait hem ise,

Hou maitou loue god, i ne can deuise,

Whom þu miht sen on none wyse.'

344

¶ þis seiþ sein Powel and bereþ witnesse,

As he may wel in sop[e]nesse.

42 b

Abraham him sauh, ac þu [nosc] noht hou!

Abraham saw
God

Herkne, i wole þe telle nowh:

348

¶ þe fourme of þre children he mette,

in the person
of three
angels,

þre he sauh, and (as) on he (hem) grette;

In tokne it was, i telle þe,

betokening
the Holy
Trinity.

Off þe holi trinite.

352

336 Wher] Wheþere A₂D, If H₁H₂R. þe] om. A₂. 337 If] For yffe H₂. ful] filly H₁, om. H₂, wel R. 338 wolt] most A₁, myste nedys H₂. his] þat is hisse R. Latin: *The passage is omitted here and is inserted between 345 and 346 in D. diliges A₂H₁. uides] tu uides H₂, deum] om. H₂. 'quem non uides' is inserted after 'diligere' in H₂. quomodo] commodo A₁, quoniam A₂DH₁H₂. potes diligere] diligere potes D, potes diligere A₂H₁.* 339 For men] Man H₁, Men R. sop] and sop D, sop for H₁. 339 reads in H₂: In the gospelle I seye ȝow be ryme. 340 Whoso] He þat H₂. myne] alle myne H₂, my hyne R. 341 But] But yffe H₂. em cristene] cristene A₁. euene crysten A₂H₂R, neȝtbore H₁. þat bi þe be] þat by be þe R, þat dewillþ þe by H₁, þe by H₂, þat is by þe R. 342 is omitted in D. 342 alday] om. R. þou] om. A₁R. mait] mast A₂. hem] al day with eghen R. ise] se A₂R. 342 has the following readings in H₁ and in H₂:

Whom þou maiste see eche day wiþ yeze H₁.
That aldaye wythe hem mayste speke & see H₂.

343 maitou] mast þou A₂, schuldest D, myxte þou H₁, þou R. ne can] can nouȝt A₂H₁H₂R. 344 Whom] That H₁. miht] may not A₂H₁H₂, mait DR. on] in A₂DH₁H₂. 345 þis] Thus H₂. seiþ sein Powel] saint poul saiþ H₁, seyþe poule H₂R. 346 As] Also A₂, Soo H₂. well] om. D. in] in þe boke of H₂. 347 him] om. R. ac] for A₂, om. D, but H₁H₂R. þu] he R. nost] om. A₁, ne wost A₂, woste H₂, not wist R. noht] om. A₂DH₁R. 348 i wole] I sal D, and I wil H₁H₂R. þe telle] tell þe A₂DH₁H₂R. 349 þe] In A₂. þre] om. R. 350 and as] and A₂D, but H₁. he] om. R. hem] om. A₂DH₁. 351 toknel] tokenyng A₂H₂R. telle] telle it D. 352 þe holi] god þat is in A₂. þe soþfast holy H₁, alle the hole H₂, þo heghe holi R.

¹ MS. A₁ has diligere.

² MS. A₁ has þe.

³ MS. A₁ omits þou.

¶ Holliche as¹ on he grette hem þere

In tokne of² o god, þat hij were.

Moses saw
God

Hu Moyses him sauh, wolton here,

In fourme of a bush al on fire,³

356

At þe mount of Synay bi olde dawe,

þar god him ȝaf þe firste lawe?

in the bush,
burning but
not con-
sumed,

¶ Al on fire þe bush was,

And ibrent noþing it nas:

360

þere shewede god his grete miht

And himself in þat ilke sihte.

symbol of the
pure maidens-
hood of Mary.

¶ þat bush bitokneþ vre leuedi,

Hire clene maiden-hed witerli;

364

For hit was euere iliche clene,

[Ne]⁴ mihtte hit noht be wemnedene.

Hete of flesh ne mihte hire wemme,

No more þan þe bush mihte brenne.

368

Others have
seen God,

And many anoþer him iseih

And wid [him] spak, þat was him neih,

but no man
hath seen
Him in His
Divinity

¶ But noht alone in his godhede,

Ac i-meind wid þe manhede;

372

For, sikerliche i telle þe,

Man ne sauh neuere his deite

353 as on] om. A₂, as D, all oon H₂. grette] sawe A₂, hem] hym D, om. H₂. 354 tokne] tokenyng A₂H₂R. o] om. A₂, hij] þei A₂DH₁H₂R. 355 him sauh] says now D, sawe hym H₂R. here] now lere R. 356 of] al of D. on] of D, on a R. 357 and 358 are omitted in H₂. 357 At] And in H₁. 358 him ȝaf hym A₂, ȝaf H₁. 359 on] of D. was] ytt was H₂. 360 And] but R. ibrent] ebrynde A₂, brente H₂R. it nas] nas D, for soþe yt nas H₂, þo buske nas R. 361 grete] meche H₂. 362 And] In D. þat ilke] þulke D, þat H₁H₂R. 363 þat] þe A₂H₂R. bush] boys D. bitokneþ] be tokenes of D, bi tokened H₁, tokend R. vre] one R. 364 Hire clene] In here H₂, with hir clene R. witerli] sykerly DR. 365 euere iliche clene] ilyche clene euere H₂. 366 hit] per H₁. noht] om. A₂. be wemmedene] ony wemme bene H₁, be wemmyd neuere H₂, I nemed bene R (wemdedene in A₂). 367 Hete of] he D. ne] om. R. hire] yt H₂, hir not R. wemme] warme H₁. 368 No] Ne D. þan] might R. miht] did H₁, om. R. brenne] burne H₁. 369 anoþer] oper H₁. him] that hym H₂. iseih] saiþe A₂, say DH₂, did sey H₁, seghe R. 370 wid him spak] wid spak A₁, spake with hym A₂, spake hym with R. þat] and D. 371 But noht] and D. alone] al on H₁, onely R. 372 Ac] Bot A₂DH₁H₂R. i-meind] I menged A₂H₂, imed D, it was mayned H₁, mynged R. þe] his H₁H₂. 373 For sikerliche] Sekyryl as H₂. tell] tell it D, now telle ytt H₂. 374 Man ne sauh] Man sawe DH₂ R, þou mayst se H₁.

¹ liche a is over erasure in MS. A₁. ² ne o is over erasure in MS. A₁.

³ Read fere. ⁴ MS. A₁ omits Ne.

¶ Bodiliche on eorþe her,	42 c	here on earth.
He mihte noht, it is so cler.	376	
And, if þu wolt witen hou,		
Herkne, i wole þe telle now;		
For so heih a þing is þe god-hede,		
þer-of to speke it is drede.	380	
God is so clene and so cler a þing,		
þat heuene and erþe he ¹ ȝeueþ shining,		
And sunne and mone and sterren breme,		
Off him ȝeih han al here leme.	384	
¶ þu sext, man, wel aperteliche,		
þat þe sunne haþ brihtnesse muche, ²		
And, þouh he sitte so wonder heie,		
Hit greueþ euere mannes eiȝe,	388	We may not gaze on the sun.
Inwardliche on hire to se		
For hire grete clerete.		
Nu, for-soþe i telle þe—		
And sikerliche lef þu me—	392	
þat god, þat ȝaf þe sunne his liht,		
Is swich an hundred [síþe] so briht.		
¶ Man, mihte hit euere þanne be,		
þat bodilich eiȝe mihte him se	396	God, its source, hath hundred-fold its brilliancy. Can human eye behold that glory?
Here on eorþe,—þe godhede ?		

375 Bodiliche] With bodily eyȝe H₁, Godlyche H₂, Bodily R. on] in R. eorþe] herth D. 376 He mihte noht] Whilst þou art on lyue H₁, men might not R. 376 reads in D: No may noman haue þat power. 377 witen] I wytte D. hou] now R. 378 Herkne] Herken and H₁R. wole] sal D. þe telle] telle þe H₁, telle ȝow R. now] om. R. 378 reads in H₂: Sytte nowe styll & herkenyþe nowe. 379 For] Ahd D, om. H₁. a þing] ys H₂, þing R. þe] his A₂. 380 þer-of to speke] þat to speke þer of D. drede] no drede H₁, grete drede H₂R. 381 clene and so] om. A₂, cler and D, clere and so H₂, cler] clene DH₂. 382 he] it D, om. H₂. 383 And] om. H₂. breme] beme DR. 384 here] paire D. 385 man wel] wele man D, man here H₁, man H₂ R. 387 And] om. A₂. þouh] om. R. he] it A₂H₁. sitte] schyne D, is sett R. so] neuer so A₂, om. DH₂. 388 Hit] ȝit it A₂, euere] om. A₂R, euereche D, euere a H₁. mannes] bodily D. 389 Inwardliche] Inwardly H₂R. on] vppe to H₂, hire] om. A₂, hit R. 390 hire] his R. grete] moche H₂, cler] charite R. 391 telle] tell it DH₂. 392 sikerliche] sekyrly H₂R. lef þu] þou mayste leue H₁, be leue H₂. 393 þat] om. A₂H₂. ȝaf] om. A₂, sunne his] sonnes A₂, sonn here DH₂. 394 swich an] seche a D, an H₁R. hundred] hundredh A₂H₁. síþe] om. A₁A₂D, tyme H₂. 395 Man] Man how D, þerfor man H₁, how þen R. euere þanne] euer so A₂, euer DH₁R, þane euere H₂. 396 bodilich] bodelich with A₂, boldelyche H₂, bodily R. eiȝe] om. H₂. him] euer D, hym euer H₁, om. H₂. 397 on] in H₂. þe] in his H₁.

¹ One letter has been erased after he in MS. A₁.² Read michie.

- Nay, noman mihte don þat dede :
 þat is preued and ishewed
 Boþe to lered and to lewed. 400
- þanne maitou þenke : ‘ Hu mai þis be ?
 Ne shal no man god ise ?’
- ¶ 3us, 3us, bi my leaute !
 Herkne, and i wole telle þe : 404
 3if þu wolt sen in þi siht
 God of heuene, þat is so briht,— 42 d
- ¶ Vnderstond nu what i mene—
 the undefiled 408
 ‘ þu most ben of herte clene,’
 In word, in dede, and in þouht,
 þat þu ne be ifiled noht ;
 For god self seide in soþ[e]nesse—
 þe godspel þerof bereþ¹ witnesse : 412
- Beati mundo² corde, quoniam ipsi deum
 uidebunt.**
- þis is to seie, i telle þe :
 ‘ þe clene of herte, blessed þeih be ;’
 For, at þe heie dom sikerliche
 ‘ þeih sholen se god’ aperteliche,
 In his godhede and in his blisse,
 Off which þeih sholen neuere misse. 416
- ¶ þanne sholen þeih here, herkne nouþe,
 A blisful word of godes mouþe, 420

shall see the
infinite God
of Heaven

and shall
hearken to
the joyous
summons,—

398 Nay] om. DH₂. 399 þat] and þat R. preued] I proued A₂, proued wele DH₂. ishewed] schewed DH₂R, wel shewede H₁. 400 lered and] lerned and eke H₁. 401 þanne] How D. (How is crossed out before þane in A₂. þane is above the line.) maitou] maste þou A₂, myȝte þou H₂. hu] om. DH₁. mai þis] sal þis D, þis may not H₁, maye yt H₂. 402 Ne shal no man] þat noman sal D, þat any man here shul euer H₁, Shalle ther noman H₂, ne may no mon R. ise] see A₂H₁R, here se H₂. 403 and 404 read in H₁:

ȝis for soþ wiþ outen ney
 Herken & here what I wil say

404 wole] sal D. 407—475 are omitted in D. 407 nu] wel H₁H₂. 408 þu] For þou H₁. of] in H₁. 409 reads in H₁: Of worde of dede & of þoȝte. 410 þat] So þat H₁. ne] om. H₁R. ifiled] fyled A₂H₁, fyled right R. 411 self] hym A₂, him self H₁H₂ (*following sayed*) R. seide] saiþe A₂H₁H₂. 412 þe] and þe R. 413 þis] þat A₂H₂R. telle] telle yt H₂. 414 þe] Al H₁R. þeih] om. H₂. 415 heid] daye of H₂, grete R. sikerliche] sekyrly H₂. 416 aperteliche] apertely H₂. 418 Off] po R. 419 þanne sholen þeih] That shulle ȝe H₂. here] om. A₂. herkne nouþe] wiþ here ere H₁, þat bene couthe R. 420 godes mouþe] god þere H₁.

¹ MS. A₁ has bereþ þerof.

² MS. A₁ mondo.

[Which shal not be to hem vncowþe,
For god shal sey it with his mowþe:
Venite, benedicti¹ patris mei.]

'Comeþ, mine blessedede fere,
þat my fader beþ leue and dere !
In-to my blisse þe sholen wende,
þat lasteþ euere wid-outen ende,
And euere more þer to wone
Wid þe fader, and wid þe sone,
And wid þe holi gost in vnite,
þat is þe holi trinite.'

424
 'Come, be-
loved,
dear to my
Father!
In my bliss
dwell ever-
more.'

¶ ' And [þe],² cursede gostes, goþ anon,
þat sholen ben dampned euerichon !'
þere hij sholen him sen also,
Ac al shal ben for here wo ;
For toward hem he wole turne

428

The doomed
souls,

432

¶ Boþe wraþful and eke sterne,
And namlich to þat cumpaignye
þat slowen him þurw enuie,
And kene nailes driuen ek
þurw his honden and his fet,
¶ And þere þeih sholen se soþliche,
His grisli wounden openliche,
þat þeih deden hemselue make.
For drede hij sholen þanne quake ;
þanne wole god to hem seie
Wid sterne voiz and wid heie :

436

43 a

who slew
Him with
cruel nails
through
hands and
feet,
shall see the
ghastly
wounds they
made.

440

His angry
voice will
command :

421 and 422 are omitted in A₁A₂H₂R. The Latin is omitted in A₁A₂H₂R.
 423 Comeþ] Comes now R. fere] children in fere H₁, alle in ffere H₂, in fere R. 424 þat] þat to H₁H₂R. leue and] ful H₁. 426 lasteþ euere] euir shalle laste H₂. 428 and wid] and H₂. 429 And] om. H₁. 430 þat] whiche H₁. 431 And] om. H₁. goþ] þere H₁, om. H₂. 432 þat] þei A₂, om. H₁, ȝe H₂R. 433 hij] þei A₂H₁H₂R. him sen] se hym R. 434 Ac] For A₂, But H₁H₂R. al] yt H₂, þat R. for] to A₂, al for R. 435 turne] hym turne R. 435—444 are omitted in H₂. 438 þurw] þorouȝ here A₂H₁. 439 driuen] þey dryuen H₁. 440 and] and þorow H₁. his fet] fete did hom to seke (þai is on the margin.) R. 441 And] om. A₂. soþliche] opunlyche H₁, soþly R. 442 openliche] opunly R. 442 reads in H₁: Al his woundis sicurliche. 443 hemselue] hym self A₂. 444 hij] þei A₂H₁R. (shul þai follow þen in R.) 445 god] he H₂. 446 and wid heie] and with eye A₂, withoute neye H₁, and angry eye H₂, & grete aie R.

* Accursed
spirits, go!
Depart into
the tortures
of hell!

Burn eter-
nally!

For evermore

thou art
judged!*

Hope in God;
do good.

' Corsede gostes, þe beþ me loþe!

Gop anon, goþ nu,¹ goþ

448

¶ In-to þe strонge fyr of helle,

Euere more þer to dwelle,

And brenne þer in hote fyr!²

452

þe seruede non oþer her:

Merci is al fro ȝou gon,

For whij on me hadde ȝe non!

He þat nele no merci haue

Off him þat doþ him merci craue,

456

He shal ben iuged, witerli,

Rihtfulliche wid-oute merci.

¶ Sein Daui seiþ, if þu wolt loke

In a vers of þe³ sauter boke:

460

Spera in domino, et fac bonitatem.

De Spe.

' Hope to god and do god,'

Riht so i hit vnderstod;

Ac ydyl hope man mai habbe—

I sey þe soþ wid-outen gabbe—

464

For alone to hope, widoute goddede,

¶ Is ydyl hope, so god me rede.

Ac i ne seie noht forþi,

43 b

447 and 448 have the following readings in H₁ and in H₂:

ȝe cursyd gostis fro me goþ

For to my fadire & me ȝe beþ ful loþ H₁.

Waryed gostys ȝe are me lothe

Gothe in to sorowe & care bothe H₂.

449 In-to þel] In to A₂R, And evene in to H₂. strongel stynkyng H₁, om. H₂. fyr] payne A₂, pytte H₂. 450 Euere more] And euere more A₁H₁, Withowtyn ende H₂, for euer more R. þer] þeire In A₂, þere for to H₁. 451 and 452 are omitted in H₂. 452 ȝe] for ȝe han R. seruede] haue a servid H₁, her] hyere A₂H₁. 453 al fr̄ ȝou] now alle H₂, gon] I gonne H₂. 454 whij on] on A₂H₂. hadde ȝe] ne hadde ȝe D, ȝe haden R. Between 454 and 455 are the following two lines in H₂:

Whan ȝowre power was full welle

I sente I nowe of euyry dele

455 nele] wil H₁H₂R. no] om. A₂. 456 Off] On R. him þat] hem H₁. doþ him] doþ A₂H₂, wolde hym R. 457 witerli] vtturly H₁. 458 Rihtfulliche] Skylffulliche H₂. 459 Sein] For seyt R. 459—814 and the Latin text following are omitted in H₂. 462 hit] om. R. 463 Ac] For A₂, But H₁R. man] a mon R. 464 þe] om. H₁. wid-outen] and not H₁. 465 and 466 are inserted between 470 and 471 in A₂. 465 alone to] all on to A₂, om. H₁, al onely R. goddede] ony good dede H₁. 466 rede] spedē H₁R. 467 Ac i ne] For I A₂, But zit I H₁, But I ne R.

¹ nu is above the line in MS. A₁.

² Read fer.

³ þe is above the line in MS. A₁.

þouh man be charged, sikerli	468	Though grievous the burden,
¶ Wid grete sinnes heuie and ¹ sore, He ne shal despeire neuere þe more, Aç soþfast hope haue, to winne Godes merci of his sinne		be not in despair. Be steadfast.
þurw shrifte of mouþe and repentaunce, And redi þerfore to don penaunce.	472	
¶ 3if þu dost þus, bi day and niht, Put al ² þin hope in god almiht, And tristi hope to him þu haue, þat he þe wole helpe and sauе.	476	Daily in confession and tears, hope for mercy.
Herkne, what i wole seie nouþe, For hit com out of godes mouþe :	480	
Vbi te in=venio, ibi³ te iudicabo. 'Man, riht þere as i þe finde, Riht þere i wole þe iuge and binde.'		Delay not to do good.
Allas, what sholen hij þanne do, þat beþ ifounde in sorwe and wo, þat wolde noht hemselue shriue, ⁴ While þeih mihte in here liue !	484	
þerfore, man, i warne þe : Loke, þat þu þe bise,	488	
þat þu be euere redi and ȝare Out of þis world for to fare ; For siker noman wite ne may, Whanne shal ben his ending day.		Be ready.
¶ þerfore þenk ofte in drede	492	

468 þouh man] þou may R. 470 He] sit R. ne] om. A₂DR, shal] shalt pou R. 471 Ac] And A₂, But H₁R. soþfast] stedfast R. haue] om. A₂, haue þou R. 472 Godes] And cry god H₁. his] þi R. *The MS. continues with 476 in D. 476 in] to D. almiht] of might R. 478 þat] And H₁. helpe] boþ helpe H₁. 479 what] þat D. wole] sal D. seie] say þe D, om. R. nouþe] nowe D. 479 reads in H₁: Loke þis be not to ȝow vnkowþe. (Cp. l. 421.) 480 out] om. A₂D. Latin: *iudicabo* *iudico* A₂R. 482 þere] so D H₁. wole] sal D. 483 what] how A₂. hij] þei A₂DH₁R. 484 ifounde] I bounde A₂, fon D, confoundid H₁, founden R. sorwe] synne D. 485 wolde] nold D. hemselue] hem A₂. 486 While] þe whyle D. in here] in þeire A₂, and were on H₁. 488 bise] by þe se A₂, be se D. 488 reads in H₁ and R: Whilst pou maiste goo & see. þou] þat þou R. 489 þat] Loke H₁. euere] om. R. 490 þis] om. D. for] forþe D. 491 siker] sikurliche H₁, sikernes R. ne] om. H₁R. 493 penk] haue it H₁. in drede] I þe reide R.*

¹ and is above the line in MS. A₁. ² al is above the line in MS. A₁.

³ One letter has been erased before ibi in MS. A₁.

⁴ 484 and 485 are over crasure in MS. A₁.

God said :
 'Where I
 find, I bind.'
 Remember !

Pray often.

Read.

In reading,
 God speaks
 with us ;

in prayer,

we speak
 with God.
 Holy Writ
 is our mirror,
 where is re-
 vealed

Knowledge of
 God.

Seek peace.

God hath
 proclaimed a
 blessing to
 the peace-
 maker.

Off þis word,¹ þat god seide :²
 'þere i þe finde, i wole þe binde :'
 Lat ofte þat word ben in þi mynde !

496

¶ Man, if þu wolt þe world forsake,
 And Iesu Crist to þe take,
 þu most ben ofte in orisoun
 And in reding of lesczoun.
 Wid us god spekeþ, whan we rede
 Off him and of his goddede,
 And we wid him, ful iwis,
 Whan we him bisekeþ þat riht is.

43 c

500 *De Scriptura-
 rum Lectione.*

¶ Holi writ is oure myrour,
 In whom we sen al vre socour,
 And, if we hit wolen vnderstonde,
 þer we muwen sen and fonge,
 To haue of god þe knowelache,³
 Boþe in þouht[e] and in speche.

508

¶ And, if þu wolt haue þe loue
 Off god, þat is in heuen aboue,
 þu most ben euere in god acord,
 In pes and loue, and hate discord,
 And ben aboute wid al þi miht,
 To make pes bi day and niht;

512

¶ For Iesu Crist hit seiþ ful wel,
 As we hit finden in godspel :

Beati pacifici, quoniam filii Dei uocabuntur.

*De Preceptie
 Pacis.*

494 Off þis] þe H₁. word] world D. seide] bi fore saide H₁. 495 wole] sal D. 496 þat] þis H₁R. 497 wolt þe] wylt þen þe (pen blurred) A₂, om. D., wilt þis H₁R. 498 And] And to DH₁. to þe] holy þe D, þe H₁. take] bi take H₁. 500 And] And eke H₁. lesczoun] gods lessone R. 501 god spekeþ] to speke D. 502 goddede] godhede A₂H₁, blissed dede R. 503 we wid him full] he with vs spekiþ H₁, we with hym R. 504 we] he D. him bisekeþ] him bysech A₂, hym bedes D, bi seche him H₁R. riȝt] riȝtful H₁. 506 sen] seken H₁. 507 hit wolen] willen it A₂D. 507 and 508 read in H₁: If we vndirstond it welle
 þere may we se euery delle.

508 we muwen] may we R. fonge] fonde D, vnderfonde R. 509 knowelache] knowleching R. 510 speche] speking R. 512 god] Iesu R. is in heuen] in heuen sittes R. 513 acord] wille H₁. 514 and loue] loue D. 514 reads in H₁: to hate synne boþ loude & stille. 516 bi] boþ H₁. 518 hit finden] fynde D. in] in þe A₂DH₁. Latin: *The text is inserted between 522 and 523 in H₁.*

¹ word is corrected from world in MS. A₁.

² Read sede.

³ Read knoweleche.

A soþ word hit is and no les :

‘ Iblessed be þat makeþ pes :’ 520

Hij ouhten to ben honured alle,

For ‘ godes children men shal hem calle.’

¶ Man, if þu wolt to me herkny,

Nu i wole speken of merci. 524

¶ Soþ[el]liche, wid-oute fable,

43 a

Man, þu most ben merciable.

Be merciful.

On Iesu Crist þenk witerli,

Hou he deiede for merci,

528 Christ hath
died

¶ And al for he wolde merci haue

Off hem þat wolde merci craue ;

For, ar he deiede in flesh and bon,

Merci was þer neuere non. 532

¶ Bi þis ensaumple ȝe muwen se,

Merciable for to be.

for our sake,
example of
mercy.

ȝif þi neiheboure misdoþ þe,

More or lasse wheiper hit be,

536

Or in dede, or in vbbreid,

Or wid word þe haþ misseid,

Misdeeds
against thee,

And he þer-after of-þinkeþ sore

540

And þer-of crieþ merci and ore,

For-ȝif hit him for godes loue,

forgive for
God's love.

þat us alle sit aboue !

¶ And, if þu wolt no merci haue

Off him þat doþ þe merci craue,

544

Merci getestu neuere non

Off trespass, þat þu hast idon ;

519 hit is] is it H₁. no] not R. 520 Iblessed] Blessed H₁R. be] be þei A₂R, be he H₁. 521 Hijl] þei A₂DH₁, hom R. ouhten to ben] owte be D, shul be H₁, oow to be R. 523 to me] come A₂ (*transposed after herken in R*). 524 Nu] om. H₁R. wole] sal D. speken] speke su[m]what H₁. merci] mercie to be R. 525 fable] ony fable H₁. 527 witerli] entereli H₁. 528 for] oonly for H₁. 529 al for] for D. 530 Off] On H₁R. wolde merci] wyl it mekelyche D, wolde hym mercy R. 533 ȝe muwen] þou mast A₂. 534 and 535 are omitted in D. 534 Merciable] Ful merciable H₁. 535 þi] ony H₁. misdoþ] haue misdone to R. 536 lasse] lesse lasse H₁. hit] so hit R. 537 Or] Ouþer A₂DH₁R. or] ouþer D. in] with H₁, om. R. vbbreid] vnbroide D. 538 Or wid] Ouþer with A₂, Ouþer in D, Or els with H₁. þe] þat he H₁ (*after has in R*). misseid] sayde H₁. 539 of-þinkeþ] for þynkiþ A₂, a þenke it D, aþynkeþ] forþinkus hit R. 540 crieþ] þe cry D. 541 For-ȝif] Forȝeuð D. hit] om. A₂H₁. 543 if] om. R. wolt] nylt D. no] not A₂. 544 Off] On H₁R. him] hom R. 545 getestu] gestow DH₁. 546 Off] Of þe A₂. þu] þi selfe H₁. idon] done A₂DH₁R.

For god it seiþ in his godspel—
þere men may finde it ful wel—

548

¶ 'Alswich met as þu metest me,
Alswich i wole mete to þe.'

[For-zeue, þou man, for þe loue of me,
And I wyll for þe loue of þe.]

De Indul-
gentia.
552

Nym god ȝeme, man. Þu sist
In þi paternoster, what þu bist:

**Et dimitte nobis debita nostra, sicut
et nos etc.**

Pray: 'Sweet
God, forgive
my guilt,
as I forgive.'

þu seist: 'Swete lord, forȝiue þu me, 44 a
þat i haue gilt aȝeines þe, 556
Riht as i do alle þo,
þat me hauen ouht misdo.'

To the cruel

¶ And þu, þat art so cruwel in þouht
And wolt to merci herkne noht, 560
What wole hit [þe] helpe in eny stede
þe holi paternoster bede?
Noht, if i dar it seie,
For aȝein þiself[e] þu dost preie, 564

¶ And þe holi bok of soþ[e]nesse
þer-of bereþ god witnesse
And seiþ: 'He þat wole no merci haue,
On ydel doþ he merci craue.' 568

547 For] om. D. it seiþ] seiþ it D. his] þe D. 548 men] om. H₁, mony mon R. ful] om. R. The following text is introduced in R: 'Eadem mensura qua messi fueritis remetetur vobis.' 549 Alswich] Also soch A₂, Sweche DR. met] mesure H₁. me] to me D. 550 Alswich] Also soch A₂, Soche H₁, right siche R. wole] sal D. to þe] þe A₂, vnto þe D. aȝen to þe H₁. 551 and 552 are omitted in A₁. 551 þou man] om. D. man H₁R. 552 wyll] sal D. for þe] for D. for ȝif for H₁. 553 Nym] Take A₂H₁, Take mon R. god ȝeme] now gome D. gode hede H₁. man] þer R. þu sist] þat þou sess A₂, þere þou sittest H₁, þou saiest R. 554 þil] þo R. what] bare A₂, whan H₁. bist] bedest A₂, biddest H₁, prayest R. Latin: etc.] dimittimus etc. A₂, dimittimus debitoribus nostris DH₁R. 555 þu] om. R. 556 gilt] trespassed H₁, mysdone R. þe] om. A₂. 557 as] als D. do] do to DH₁R. 558 me] to me R. ouht] ony ȝinge H₁. 559 And] O D. þat] om. A₂, in þouht] in þy þouȝt A₂, and touȝt D. 560 wolt] nylt D. 561 þe helpe] helpe A₁, helpe þe A₂H₁, stonde R. stede] way H₁. 562 þe] þi D. bedel] for to say H₁, þof þou hit bidde R. 563 Noht if] Nouȝt A₂, Ryȝt noȝt H₁. dar it] dare wele A₂H₁, doist (for dorst) D. seiþ] say and nay A₂, say for soþ H₁. 564 aȝein] aȝenste H₁. dost preie] preyst wiþ moþ H₁. 565 And] As A₂. 566 god] om. A₂R. 567 wole no] nelt D. 568 On] In D, ful R. doþ he] he doth A₂, may he R.

In patientia¹ vestra possidebitis²
animas vestras.

Houre swete lord in his speche
 Hise deciples began to teche
 And bad hem ben of god suffraunce
 In alle manere destourbaunce.

Our sweet
 Lord taught
 his disciples
 patience.

572

¶ 3if þu art sek in flesh and blod,
 þu most ben meke and þolemod
 And þenk[e] þat god it þe sende,
 þi seli soule to amende.

In sickness,
 be meek and
 content.

576

¶ 3if þu hast lore of þi catel,
 Biþenk þe þanne swiþe wel,
 þat of þi-self[e] haddestu noht,
 But as hit was þurw god iwrouht;³
 And, if god it wole from þe take,
 þu ne shalt þerfore no gruching make,

Know that it
 is to help thy
 poor soul.

¶ Ac suffre al godes wille
 Boþe lude and eke stille.

44 b

584

Mourn not
 loss of pos-
 sessions.

Of thyself
 hadst thou
 nothing :
 all is God's
 gift.
 What God
 hath ordered,
 must be right.

¶ And, ȝif þe falleþ trauail on honde,
 Or pine of bodi, or shame in londe,
 Off al þis þu most suffraunt be,
 þouh þe þinke, hit greue þe.
 þenk hou Iesu in-to erþe cam,
 And þolede pine and shame for man,
 And foule was þerto misseid,

Be not re-
 gretful.
 God's will is
 best.
 In distress,
 pain, dis-
 grace,

be still.

588

Remember
 the agony,
 the vile
 words,

570 began to] he gan to A₂, he con R. 571 and 572 are transposed in R. 571 And] he R. bad] om. D. 572 alle] evry D. destourbaunce] of disturbance D, dissese or chaunce H₁. 573 and] or D. 574 most] salt D. and] om. R. þolemod] þole mod A₂, þole þi mode D, and lowe of mode H₁, in al þi mode R. 575 it þel] þe it A₂. 576 to] for to H₁. 577 lore] lose A₂H₁R, hire D. þil] om. A₂. 578 Biþenk] Loke & vñthink R. þanne] man H₁, om. R. 579 haddestu] hast þou (or Last in A₂) A₂D, þou haddest hit R. 580 iwrouht] ibouȝt D, wroght R. 581 it wole from þe] wyll it fro þe A₂R, wil fro þe it H₁. 582 ne] om. H₁R. þerfore] it per of D. 583 Ac] Bot A₂H₁R, And D. 584 Boþe] What euer he do þoþ H₁. eke] om. H₁. 587 Off al þis þu most] Of þis þou most D, þou muste in al þis H₁. suffraunt] suffrand A₂DH₁ (before most) R. 588 þouh þe] ȝe þoȝ þou H₁, þof þou R. 589 Iesu] Iesu Criste D. 590 þolede] suffred H₁, for mon he tholyd R. for man] om. R. 591 was þerto] þere was R. 591 and 592 are omitted in H₁. In their place are the following two lines:

And many a fowle worde sufferd he þere
 Boþ scornyngis and lesinngis on hym þey bere

¹ MS. A₁ reads pacienta.

² bitis is written below the line in MS. A₁.

³ The line is punctuated here with a period in MS. A₁.

the scorn laid on Christ. He was silent.	And many a skorn on him leid, Wid-out gruching he held him stille, And þolede hit al wid milde wille,	592
	¶ And al ¹ he dede for vre sake, For we sholde ensaumple take To be suffraunt in eueri stede, Riht as vre lord himselue dede.	596
If man wrong thee, be not sad.	And, zif a man þurw his power Dop þe wrong on eorþe her, þenk in þin herte, i preie þe, Off þe wrong and þe vilte, þat men to Iesu Crist dede Here on eorþe in many stede,	600
	¶ And hou he þolede hit mildeliche, Al ffor þi loue, sikerliche. On ensaumple of him þu nim, To suffre wrong for þe loue of him ;	604
For love of Christ feel not ill will.	For, i dar seie soþ[elle]iche, He may be martyr, treweliche, Wid-out shedding of mannes blod, þat may ben here þolemod,	608
He may be martyr with- out sword or flame, who is patient for the love of	¶ To suffre wrong and vnriht For þe loue of god almiht : Ac swich a fliht is vnmeþ, For aȝein þe kinde hit geþ.	612
God Al- mighty. The fight is hard, contra- ry to nature.		44 c
		616

592 on him] vpon R. leid] was leid (*nearly erased*) A₂, lleide D. 593
 he] om. R. held him] was ful H₁. 594 þolede] suffered H₁. hit al] it A₂.
 milde] good H₁. 595 al he dede] died D. 596 ensaumple] ensample of him
 H₁, at him ensaumpel R. 597 suffraunt] suffrande A₂DR, sufferynge H₁.
 euerij] ilk a R. 598 vre lord] criste H₁. himselue] hym D, for vs H₁. 599
 a] ony R. 600 þe] ony H₁. 601 in] þus in D. þin] om. D. 602 Off þe] And
 of þe A₂, How myche H₁. and þe] and of þe A₂R, and H₁. vilte] wyte A₂,
 vilante (*perhaps for vilanie*) D. 603 þat men] Mankynde H₁. 604 on] in
 DH₁R. many] many a DH₁R. 605 þolede hit] it poled A₂, þoled D, sufferid
 mekelych and H₁. mildeliche] mykelich A₂, stille H₁, myldely R. 606
 sikerliche] sikerly R. 606 reads in H₁: For luf of man with good wille.
 607 On ensaumple] onsample D. þu] now þou D. nim] take H₁. 608 þe]
 om. DH₁. loue of him] goddis sake H₁. 609 dar] dar wel H₁. soþeliche]
 soþly R. 610 He] þat a man H₁. martyr treweliche] martrid treuly R.
 611 of mannes] of his D, here of his H₁. 612 may ben] wele may here D,
 is R. þolemod] pole (*verb*) mode (*substantive*) D, of meke mode H₁, of thole
 mode R. 615 Ac] For A₂, And D, But H₁R. vnmeþ] vnneþe A₂, wele vnneþ
 D, vn eþ H₁. 615 reads in R: But vñeth siche a faithe is þere. 616 þe]
 om. R. geþ] seþe D, were R.

¹ 1 is above the line in MS. A₁.

- ¶ Whij? for þe kinde of þi manhede
Wolde haue wreche of wrongful dede;
Ac of Iesu tak þi minde,
And fiht aȝein þin Owen kinde, 620
And þu shalt haue for þi goddede
Off martyrdom þe heie mede.
In crown of
martyrdom
have meed.
- Ac þu, fersse man, þat art so stout,
And heih of mod, and herte proud¹—
He wole bowe for noþing 624 God honoreth
To man, ne to heuene king—
lowliness.
- ¶ And he þat wole him heinen here, The high He
þat nele be meke in none manere, 628
In litel while he shal hit knowe
And falle þefore swiþe lowe.
draweth low:
- De Humi-*
tate.
- Qui se exaltat, humiliabitur, et qui
se humiliat, exaltabitur.
þe milde þurw [her]² humiliite
Ful heie honoured þeih sholen be; 632
For þeih³ sholen be drawen on heih
And wonye⁴ god swiþe neih.
the low He
lifteth high.
- ¶ And pride, it is so foul a last,
þat out of heuene he was cast. 636 The fairest
þu shalt wel wite, þat i ne liȝe,
For Lucifer [with] his cumpaignye,
[Out of heuen, þat was so bryȝte,
In-to helle for pride he toke his flyȝte.] 640
angel was
hurled from
heaven

617 Whij] om. H₁. þe] þi D. þi] þe D. om. H₁R. manhede] mon R.
618 wreche of wrongful dede] vengaunce a non R. of] for A₂. 619 Ac] Bot
A₂H₁R, And D. Iesu] Iesu criste D. tak] take þou H₁. 623 Ac] For A₂,
But H₁R. þu fersse] þe ferfe (or ferye) D, þou H₁. art so stout] so proude
art R. 624 And] om. A₂D. heih of] of hyȝe H₁, and herte] of herte A₂D, &
stoute of hert R. proud] om. R. 625 He wole] He nyll A₂D, þou nylt H₁,
he wil not R. 626 To] Nebere to H₁. 627 he þat] þat D. wole] wold A₂.
him heinen] hym hye A₂H₁, hey hym D, heghe hym R. 628 þat nele]
And wil H₁, and wol not R. be meke] bowe R. in none] in no A₂D, on
noo H₁R. 630 þefore swiþe] boþ fowle and H₁. Latin: exaltat humiliabitur]
humiliat exaltabitur A₂R. et] om. A₂R. humiliat exaltabitur] exaltat hu-
miliabitur A₂R. 632 heie] Wele A₂, lely R. þeih sholez] shall he A₂H₁R,
he sal D. 633 þeih] he DH₁R. 634 wonye] wounne with H₁. 635 And]
For A₂D, But H₁. it is] is DH₁. a] at A₂, boþ firste and H₁. 636 þat] om.
D. heuene] paradys A₂. 637 ne] not R. 638 with] and A₁A₂DR. his] al
his H₁. 639 and 640 are omitted in A₁A₂DR.

¹ Read prout. ² MSS. his.

³ i in þeih is in red ink above the line in MS. A₁.

⁴ e is above the line in MS. A₁.

through
pride.

þurw þe pride þat hem gan folewe,
þe pine of helle hem gan to swolewe,

¶ And so he wole don alle and some,
þat in pride be inome. 644

Beware,
proud man!

[Nowe be þou were, þou proude gome,
þat þou ne be in pryde enome :]

Cast hit awey, i wole þe rede, 44d
Er of strong pine þe may drede ; 648

¶ For, siker, and þu be nomen þerinne,
Heuene maitou neuere winne,
And oþer weye is þer non,
Bute to heuene or to helle gon. 652

Pride drags
to hell.

þanne do bi consail and bi red,¹
And ouercome þe foule qued,
þat fondeþ þe on vch a side,
þe to holde in þi pride. 656

¶ Ac, if þu couest knowe and se
þe uertu of humilite,
For noþing þu noldest shone,
Ac hit sholde euere wid þe wone : 660

Have con-
tempt for
vanities.

Off alle uertuz it is hext,
And godes wille it is next.

Sein Gregory þerof bereþ witnes,
þat muchel spekeþ of soþ[e]nes : 664

**Qui sine humiliitate uirtutes ceteras
congregat, est quasi, qui in vento
puluerem portat.**

641 and 642 are omitted in H₁. 641 gan] dyde D, con R. 642 pine] pytt D. hem] þeyme A₂, to] om. A₂R. 643 And so] So R. he] þei A₂, om. H₁. wole don] shalle do boþ H₁. and some] men R. 644 inome] taken R. 645 and 646 are omitted in A₁D. 645 Nowe be þou] þen be H₁, Now be R. gome] grome R. 646 ne be] be not H₁, om. R. enome] I nome H₁, be not nome R. 647 wole] sal D, om. H₁. 648–653 are omitted in A₂. 648 Er of strong] Or of stronger H₁, Or ellis of strong R. þe] þou DH₁R. 649 siker] sikerly R. nomen] founde H₁, tane R. 650 maitou] myȝt þou D. 651 þer] þer newer H₁. 652 to helle] helle þou must H₁, helle R. 653 þanne] Man D. bi] be my D. and bi] and be my D. 654 þe] þat A₂. 655 on] in A₂. vch] ilk R. a side] syde DH₁. 656 þe to holde] For to holdene A₂, Tho holde þe D, For to hold þe H₁R. þi] om. R. 657 Ac] For A₂, And DH₁, But R. couest] kowdest H₁. and] or R. 659 þu noldest] noldest þou A₂, þou nost it D, woltest it H₁, þou woldist hit R. 660 Ac] For A₂, And D, But H₁R. 661 hext] þo hext R. 662 And] And at A₂. 663 þerof bereþ] bereþ þerof A₁, bereþ D. 664 soþenes] mekenesse D. Latin: est] et D, om. H₁R. qui] om. A₂R, quem D. in vento puluerem] puluerem in vento R.

¹ MS. A₁ bired.

- Man, þou[h] þu do muchel god,
But þou be meke and þolemod,
Sein Gregory seiþ, þat holi clerk,
þat muchel on ydel is þat werk. 668
- Hit fareþ bi swiche, as we finde,
As who-so bereþ poudre in grete winde ;
For, bere he neuere so muche,¹ like dust in
Wind.
- Hit fleþ awey ful lihtliche. 672
- Off man hit fareþ riht so,
For, gode dedes þouh he do, 45 a
Many and fele in vch a side,
þer may non wid him abide : 676
- Bute he haue humilite,
Awey þeih wolen fro him fle. 676
- ¶ A god þing is humilite :
Off him comeþ verray charite, 680 From humili-
ty springeth
And penaunce, and eke shrift—
þis is of god a wel fair ȝift—
And of him forȝif[e]nesse of sinne.
Wel is him þat hit may winne ! 684
- ¶ Who-so is aferd of his trespaz,
He shal haue comfort and solaz
Off þe holi gost, witerli,
þat wole [his] soule comforti, 688 the soul's
And make men haue, mid iwissee,
Tristi hope to heuene blisse.
Sein Daui þer-of spak and seide² and everlast-
ing delights.

665 do] om. D. muchel] ful meche D, neuer so mikel R. 666 meke and] lowe & meke of H₁. þolemod] pole (verb) mod (substantive) D, mode H₁, of thole mode R. 667 þat] þe A₂, clerk] chirche A₂D. 668 on] in A₂DR. þat] þi H₁, his R. 670 who-so] he þat H₁. grete] þe H₁. 671 bere he] þoʒ he bere H₁, of he bere R. 672 fleþ] falleþ D, flyeþ H₁R. ful] om. A₂. 673 and 674 are transposed in A₁, H₁, and R. 673 Off] Ryȝt be D. riht so] also A₂. 674 þouh] of R. 675 and] ane D. in] on H₁R. a side] syde A₂D. 676 him] oper R. 677 Bute] But if H₁. humilite] verray humylite R. 678 and 679 are omitted in A₂. 678 Awey] Alle R. þeih wolen fro him] fro hym pay wyl D, þei wil al fro him H₁. fle] flye H₁. 679 is omitted in D. 680 him] him þat H₁. 681 And] In D. 682 þis] þat D. wel] om. A₂, ful R. 683 of him] of hem D, om. R. sinne] hys synne A₂. 684 hit may] þat may A₂D, may it H₁. 685 Who-so] For who so A₂. He þat H₁. aferd] affred D. 687 witerli] vtterly H₁. 688 his] þi A₁R, man H₁. comfortil] confort in hye R. 689 men] here D, men to R. mid] mynde A₂D, þer myd H₁, þer with R. iwissee] wysse D. 690 Tristi] Of tresty D. 691 þer-of] om. D.

¹ Read miche.

² Read sede.

	In þe ¹ sauter, as men rede :	692
	Secundum multitudinem dolorum meorum rum in corde meo, consolationes tuæ lætificauerunt ² animam meam.	
Fear sin !	'[þe] ³ more man douteþ here sinne, þe more ioye he shal winne ;' For, who-so haþ of sinne ⁴ drede And nel noht don þat ⁵ foule dede, Hit semeþ, þat he haþ trewe loue To Iesu Crist, þat is aboue.	696
	¶ O þing is comen in my þou[h]t, To shewe hit wole i spare noht :	700
The godly	¶ ȝif any þat is in holy lyf, Man, maiden, oþer wif, In any time, þurw any cas, Doþ a litel trespass, þat be aȝein godes wille, Oþer loud[e] oþer stille, He wole haue more sorwe and drede For þat litel sinful dede,	45 b 704
for a little trespass	þan many on wole in eny stounde, þat lyþ in dedli sinne bounde. ȝif ȝe wolen wite herof þe skile, Herkne, and i ȝou telle wole : ⁶	708
grieveth more	þat man þat lyþ in dedli sinne, And to singy wole noht blinne,	712
than doth for his sin		
the man lying in guilt.		

692 as men] boke men may D. rede] do rede H₁. Latin : *meorum*] om. R. *meo*] om. D. *consolationes tuæ*] om. R. 693 man] a mon R. here] his A₂H₁R, here of D. 694 he shal] shal he H₁. 695 sinne] his sinne A₁R. 696 And] He D. nel] wil H₁R. noht] no more R. þat foule dede] þe fende reed H₁, hit in dede R. 698 is] sittipe A₂H₁R. 699 comen] comyn now D. in] to R. 700 hit wole] it nyl A₂H₁, nil D, hit I wil R. i] om. R. 701 þat is] man be H₁, is R. 702 Man maiden] Man or childe made H₁. oþer] or A₂H₁, wydow oþer D, childe or R. 703 any] one R. þurw] for D. any] a R. 704 Doþ] and dos R. a litel] gret or smale H₁. 705 be] is H₁R. 706 Oþer] Erly or late H₁, be hit R. oþer] or H₁, be hit R. 708 litel] on H₁. 709 on] om. DH₁. 710 lyþ] es D. bounde] I bounde A₂H₁R, iboude D. 711 ȝe wolen wite] þou wylt A₂R, þou wolt nyt D, ȝe wil H₁. þe skile] skyll D, ony þinge wite H₁. 712 i ȝou telle] I þe telle A₂R, tell þe I D, I wil tel ȝow H₁. wole] ȝitte H₁. 713 þat] þe A₂DR. 714 And to singy] Fro day to day and H₁, and þo synne he R. wole] wyll he A₂, nele DH₁.

¹ þe is above the line in MS. A₁. ² MS. tue letificaueront.

³ MS. A₁ has so. ⁴ MS. A₁ has his sinne.

⁵ One letter has been erased after þat in MS. A₁. ⁶ Read wille.

- ¶ Gostli wit he haþ ilore. He hath lost
discernment
- Whi, i wole telle, [and] wharfore ; 716
For gostli siht, witerliche,
Man, is þi resoun, sikerliche,
Wher-þur[w] þu miht in pi mod
Knowe boþe yuel and god, 720
And shed to make in eueri dede
Bitwene soþnesse and falshede.
- ¶ And, whan mannes soule, ful iwis, 724
þurw dedli sinne ifiled is,
His knowelaching is al gon ;
For wit ne siht haþ [he]¹ non,
Wherfore þe sinful man and,
cannot see
Noþer he ne may ne he ne can
His owen stat [a]riht ise,
- ¶ Ne knowe in what lyf he be 45 c
For þisternes, þat he is inne
þurw þe filþe of dedli sinne. 732 the filth of
deadly sin ;
but the holy
hath
- ¶ Ac he þat liueþ in holy lyf, 736 spiritual
Man, mayden, oþer wyf,
And serueþ god on eorþe her,
His gostli siht is swiþe cler ;
For þerwid he may knowe and se—
In what lyf[e] þat he be—
God and yuel, lasse and more,

715 wit] syt D. ilore] for lote A₂DH₁. 716 wole] sal D. telle] þe tell A₂, and] om. A₁A₂, how and D. 716 reads in H₁ and R : I wil ȝow telle whi & wharfor. ȝow] be R. 717 gostli] þi gostly D. siht] witte H₁. witerliche] sikerlyche D, vterlyche H₁. 718 Man is þi resoun] Is þi reson man H₁. sikerliche] soþelyche D. 719 Wher-þurw] wheire A₂R. 720 boþe] om. A₂, boþe þe DR, þer bi H₁. and] and eke þe D, and bo R. 721 shed] partie H₁. to] om. DH₁. eueri] alle þi R. dede] stede A₂H₁. 722 Bitwene] Hyt wene D, bytwyx R. 723 And whan] When A₂. mannes soule] man is A₂. ful iwis] foule es D, fylid is H₁, I wis R. 724 þurw dedli] And þorow A₂, þorow þe fende and H₁. ifiled is] fouled es D, I wis H₁, fyled is R. 725 His knowelaching] Here knawlagyng D, gostly knowynge H₁, his knowing R. al gon] agone A₂, al agone D. 726 ne] nor A₂. 727 Wherfore þe] þerfor þe sorbi H₁. 728 ne may] maye H₁R. ne he ne] nouþere he ne A₂, ne noþer he H₁, ne he R. 729 ariht] riht A₁R, ryȝt wel H₁. ise] see A₂R. 730 he] þat he R. 731 þisternes] derkenes A₂, þe derknesse D, þe sterenesse H₁, merkenes R. 732 filþe] fyllyng R. 733 Ac] Bot A₂H₁R, And D. he] þoo R. 734 oþer] childe or R. 734 reads in H₁: Be he man maybe or wyfe. 735 serueþ] serued D. on eorþe] euer A₂, in erþe H₁. 736 is] om. D. swiþe] ful H₁R. 737—740 are omitted in H₁ and R. 737 se] sene D. 738 is omitted in D. 739 and] oþer D. and] oþer D.

¹ MS. A₁ has here.

The Al-
mighty
guideth him

to fear the
day of
eternity.

Needful is
desire after
righteous-
ness,
therefore

at once

proceed to
confess.

- Al he knoweþ þurw godes lore ; 740
¶ For widinne him is god almiht
 And ȝeueþ him grace of gostly siht
 To sen and knowe in his mod
 þe longe lyff, þat is so god, 744
 And þe dredre of domes-day,
 And þe pine þat lasteþ ay,
 Wher-þurw hij sholen þe more dredre
 And flen sinne in al here dede. 748
- ¶** Here ȝe muwen se þe wrong
 And knowe, wher-on [hit]¹ is long,
 þat sinful man may noht se
 Hise giltes, þou[h] þeih² grete be. 752
- ¶** Listneþ nouþe to my speche,
 And of nedful þing i wole ȝou teche.
 Off holi churche it is þe lore,
 þat spekeþ to alle, lasse and more, 756
 And seiþ : ‘ Man, while þu miht liue,
 Loke þat þu be oft shriue.’
- ¶** Anon, so þu hast sinne wrouht,
 While it is newe in pi³ þouht, 760
 Anon to shrifte þat þu gange,⁴
 Ne dwelle þu noht þerwid to longe ;
 For, if þu dost, þu miht wel wite,
 þat sumwhat shal be forȝete,⁵ 764
 Wher-þurw þu miht be blamed,
 And at þe dom sore ashamed.
- ¶** þerfore, man, while þu miht liue,

*De Con-
fessione*

742 And ȝeueþ him] þat is R. 743 sen and knowe] know ande to se D.
 747 hij sholen] þei scholen A₂R, he sal D, þei hane H₁. 748 And] to R.
 flen] flye H₁. in] and A₂, bi H₁. here] his (nede has been crossed out after
 his.) D, maner H₁. dede] rede H₁. 749 ȝe muwen se] we mow sene D. þe]
 boþ ryȝt and H₁. 750 knowe] se R. long] alange A₂. 751 þat] And D, þe
 H₁. may] om. D. 753 nouþe] now H₁R. 754 of nedful] mede H₁, nedeful
 R. wole ȝou] sal þe D, wil þe R. 755 churche] clerge D. 756 lasse] boþ
 lasse H₁. 757 miht] may DR. 758 oft] clene R. shriue] Iscryue A₂H₁. 759
 Anon so] als sone as R. wrouht] I wrouȝht A₂DH₁. 760 Whyle] þe whyle
 D. 761 Anon] On on D. þat] loke þat H₁. 762 þu] om. A₂, noht þerwid]
 þerwith nauȝt D. 763 miht] maist A₂, may DR. 764 sumwhat] som gylt D.
 shal be] þu myȝte H₁. forȝete] forȝete of hit R. 765 miht] maiste DR. 766
 sore] þerof D, ful sore R. 767 miht] mayȝt DR.

¹ MS. A₁ has his. ² MS. D has þay þay. ³ MS. A₁ reads pi pi.
⁴ Read gonge. ⁵ Read forȝite.

- Loke, þat þu be [clene]¹ shriue, 768
 Wid sorwe of herte and repentaunce,
 And of þe prest tak þi penaunce.
 þis is a riche medicine,
 Hit shildeþ man fro helle pine. 772
 A betre þing was neuere founde,—
 For hit may hele dedli wounde—
 And, who-so euere wole hit craue,
 Wid-outen cost he may hit haue. 776
 ¶ Man, ne lat hit for no shame,
 Last þu falle þerfore in blame. 780
 If þu nilt for shame [shewe] hit her,
 Hit shal ben shewed elle[s]wher²
 To alle þe shaftes þat euere were,
 And alle þeih sholen sen and here.
Nihil absconditum,³ quod non sciatur,
nec occultum, quod non reueletur,⁴
 And þer-of þu shalt haue shame
 And þer-to wel muche blame. 784
 Tweye manere shame men fint in boke,
 Who-so wole þerafter loke :
 þat on goþ to dampnacioun ;
 þat oper, to sauuacioun. 788
 ¶ ȝif ȝe wole wite hou hit be,
 Sitteþ stille, and herkneþ me :

768 shriue] I schryue Δ_2 DH₁. 769 of] at þyne Δ_2 . 770 þe] by Δ_2 . 771
 riche] aryȝt D, a good & ryche H₁, rightful R. 772 man] þe right wys man
 D. helle] om. D. 773 was] nas Δ_2 . founde] ifounde Δ_2 DH₁. 774 may hele]
 makes holle R. 775 who-so] he þat H₁. 777 ne] no D. lat] late þou Δ_2 ,
 leue H₁. hit] þou R. 778 falle þerfore] þerfore falle R. blame] gret blame
 D. 779 nilt] lette H₁, wilt not R. shewe] om. A₁, to shew H₁. hit] hem
 H₁R. 780 Hit] þei H₁R. elles] als H₁. 781 shaftes] creatures D, folke H₁,
 men R. 782 And] om. D. sen] hom se R. and here] it per D. Latin:
 absconditum] occultum D, optatum H₁. sciatur] reueletur H₁R. occultum]
 absconditum H₁. reueletur] sciatur H₁R. 783 þer-of] þeire A₂, þerof þen R.
 784] wel] ful R. 785 manere] maner of DR. 787 þat on] þe tone D. 788
 þat oper] þe toper D. to] vnto D, goþ to H₁. 789 ȝe wole wite] he wytt D,
 þu wilt wite H₁R. hou] what H₁. hit] þis may R. 790 me] to me Δ_2 .
 790 has the following readings in D and in H₁R (l. 328):

Harkeneþ alle now to me D.
 Herken & I wil telle þe H₁R. (l. 328)

¹ MS. A₁ has ofte.

² MS. A₁ eller wher.

³ MS. A₁ Nichil absconditum.

⁴ MS. A₁ reueletur.

Penance from
the priest is-
healing

for deadly
wound.

In shame
delay confes-
sion,

and all the
creatures
that ever
were shall
see and hear.

True shame,	¶ Man, þouh þu haue sinne wrought	46 a
in regret and sorrow,	In word, in dede, and in þouht,	792
craves pardon.	If þu art þiself þerof ashamed, And at þin herte sore agramed,	
Forgiveness wins	¶ And ne sparest for shame ne for eize, þat þu hit nilt in shrifte seie,	796
eternal heaven.	Off god þu miht wel liht[e]liche Forȝifnesse haue, sikerliche. þis ilke shame, be my croun, Draweþ al to sauuacioun.	800
False shame	¶ þat oþer shame so is þis: 3if a man haþ don amis And foule sinne[s] ¹ haþ iwrouht, And wole for shame shewe hem noht In his shrifte to þe prest, He wraþþeþ sore Iesu Crist. Forȝifnes, iwis, ne tit him neuere, But in helle to brennen euere.	804
fears to show guilt.	¶ Whi artu more ashamed to speke A word, þan godes heste to breke? þis is foule, wicked shame, þat bringeþ sinful man in blame.	808
This wicked shame brings death.	þe lore þat comeþ out of godes mouþ, To alle men hit sholde be couþ: Lauamini, et mundi estote.	812

De Paenitentia.

791 þouh] ȝef A₂DR. sinne] foule synne A₂D. wrought] Iwrouȝt A₂D, don H₁R. 792 and] ouþere A₂, or D. 792 reads in H₁ and R: Loþly & fele manyoon. fele] foule R. (Cp, l. 838 in A₁.) 793 þiself þerof] þyself A₂, þerof H₁. 794 at] in D. sore] þerof D. 795 ne] om. R. for] ne for D, not for R. shame ne for eize] loue ne ay R. 796 þat] But þat H₁. hit nilt] nylt it A₂D, wilt H₁, hom wilt R. 797 þu] þat H₁, om. R. miht] may D, þen may þou R. wel lihteliche] lightly R. 798 sikerliche] wele sykerlyche A₂, sikerly R. 800 al] þe R. 801 þat] þe D. so is þis] soch it is A₂, for soþ is þis H₁, for soþe hit is R. 802 ȝif] ȝif þat D. 803 foule] many fowle H₁. iwrouȝt] wroȝt DH₁R. 804 wole] nyl A₂D. hem] it D. 807 iwis] om. D. ne tit him] tydeþ hym A₂R, ne tydde D, tidde hym H₁. 808 to brennen] to brynnne for A₂, to wou D, fyre burne for H₁, fire brenne R. 809 more] nere D. to speke] a word to speke A₂. 810 A word þan] þane þou art A₂. to] for to D. 811 is] is þe A₂D, ilke H₁R. 812 þat] om. H₁R. sinful] a synful H₁. man] men A₂D. in] in gret D, to H₁, in mikel R. 813 out] om. A₂. The manuscript continues with the Latin following 814 in H₂. 815 Iesu] Iesu Criste D, Thus Iesu H₂. and seide] to hem al DH₁. ene] euene A₂H₂, bidene DH₁.

¹ MS. A₁ sinneþ.

‘Wassheþ ou, and beþ clene.’	816	Wash therefrom.
Kindeliche ofte men seþ,		
Wid water men wassheþ, þat foule beþ,		
¶ And ¹ hot water, be þu bold,	820	
Makeþ clannere þan doþ cold.		
Al þis i seie sikerliche,	46 b	
For to speken openliche,		
¶ What hit is for to mene :	824	
‘Wassheþ ou, and beþ clene.’		
Summe wassheþ, ac noht ariht,		
For þe clannere beþ hij no wiht.		
þe hote teres of mannes eize ²		Weep, and
Makeþ clannere þan any lize.	828	
Many on wepeþ for his misdede,		
Ac to do sinne noht hij ne drede :		leave sin.
¶ He weneþ, wasshe him wid þat water,		
And he is foul neuere þe later.	832	

816 beþ] be þe made H₁. 817 Kindeliche] Kendely H₂R. ofte men] often-tyme men H₁, menne ofte tyme H₂, of men R. 818 wassheþ] wasshe hem H₁. 819 and 820 are inserted between 828 and 829 in H₂. 819 And] For H₂. 820 Makeþ] wasshis R. doþ] þe A₂DH₂, dos þo R. 821 Al] And al H₁, þis i] I hyte H₂, sikerliche] sekerlye H₂. 822 speken] schew D. openliche] openlye H₂. 823—826 are omitted in H₂. 823 hit is] is hit R. 824 beþ] beþ made H₁. 825 wassheþ] wasshen hom R. ac] bot A₂H₁R, and D. 826 For] Neuere A₂. hij] þei A₂DH₁R. no] ne A₂, nauȝt DR. wiht] white A₂, ryȝt D, whiȝt H₁, dight R. 827 mannes] a mannes D. 828 Makeþ] þay makeþ D, washeþ H₁. 829—840 read on fol. 53 a in H₂:

Sorowe of herte and repentawnce (Cp. l. 769 in A ₁ .)		
And for ȝowre synnys doo penawnce (Cp. l. 474 in A ₁ .)		
Shalle graunte ȝowe myghte & space		
832 Iesu cryste too sene hys fface	4	
Lady crownyd. heuene qwene		
Preye for vs alle be dene		
To thy sone. kynge of heuene		
836 For hys holy namys seuene	8	
That he vs graunte. hys ryche blysse		
That we therof nott ne mysse		
And that hit soo mote bee		
840 Amen. Amen for seynte charyte	12	
EXPLICIT SPECULUM GY DE WAREWYKE]		
SECUNDUM ALQUINUM HEREMITE]		

841—1034 are omitted in H₂. The manuscript ends with 840. For colophon, see the Introduction. 829 Many on] Many A₂R, And noman D. his] here A₂R. 830 Ac] Bot A₂H₁R, And D. noht] om. A₂H₁R, he nyl nouȝt D. hij ne] þei no A₂, om. D, he hav no H₁, þai han no R. 831 He weneþ] þei wene H₁R. wasshe him] þay wassh hym D, to wasshe hem H₁R. 832 he is] es D, zit þei beþ H₁, þai ben R. foulid R.

¹ In MS. A₁, d is in red ink above the line.

² Read iȝe.

Whij? For ȝit wole he noht sinne fle:
Iwis, vnclene he shal be.

Ac anoþer manere wasshing
Makeþ clene of alle þing :
Man, þouh þou haue sinne don,
Lodlich and foule many on,

Hot tears of
repentance

make har-
mony
between thy
soul and God.
They cleanse
from sin.

¶ ȝif þu hast wille to leue þi sinne,

þat þu no more ne come þerinne,
Of þin eizen þe hote teres,
þat goþ adoun bi þine leres,
Hij wolen make god acord
Bitwene þi soule and oure lord
And make þe clene of þi sinne;
Wher-þurw þu miht heuene winne.

¶ Nu ȝe muwe witen, what it is to mene :

‘Wassheþ ou and beþ clene ;’
Ac he þat wole clene be,
Certes [synne] he mot fle.

¶ Wole ȝe here ȝit eft sone

Off þing þat nedful is to done ;

Hit is godes owen lore,

þat spekeþ to alle, lasse and more :

Ambulate, dum lucem habetis, ne
tenebræ vos¹ comprehendant.

Haste, lest
night sur-
prise.
Life is day :
death is
night.

‘Go, man, while þat þu hast liht,

Lest þe of-take þe derke niht.’

þi lyf, man, is cleped liht,
And þi deþ þe derke niht.

*De non Tar-
dando Con-
verti ad Do-
minum.*

833 Whij] om. R. ȝit wole he] ȝif he nyl D, þei wil H₁, if þai wil R. fle] and fle A₂, flye H₁. 834 he shal] sall he D, þei shulle H₁R. 834 reads in A₂: He was vnclene so schall he be. 835 Ac] Bot A₂H₁R, And eke D. 836 Makeþ] Clense D. 837 þouh] if R. don] idone D. 838 Lodlich] Dedelyche (Cp. l. 792 in H₁R.) D, lodeily R. (*The last word of line 838 is lost through a hole in the parchment in D.*) 839 leue] lette D. 840—845 are omitted in A₂. 840 no more] more D. ne] om. H₁R. come] falle R. 843 Hij] þay DH₁R. god] a good H₁. 846 miht] salt D. 847 ȝe muwe] may þou R. it is] is R. 848 beþ] be ȝe made H₁. 849 Ac] Bot A₂H₁R, And D. he] ȝe R. 850 synne] sum what A₁A₂R, deedly synne H₁. he] ȝe R. mot] moste A₂H₁R. fle] flye H₁. 851 eft] after R. 852 Off] One R. nedful] medeful D. to] to be H₁. 853 godes owen] Iesu Criste D. 854 þat] om. D. alle] al men H₁. 855 þat] om. A₂H₁R. 856 of-take] ouere take A₂H₁R. 857 is cleped] I clepe þi D, is cald þi R. 858 þe] is þe A₂, þi D.

¹ MS. A₁ te tenebre nos.

While þu art on liue, þu miht worche Godes werkes of holi churche, ¹ And, certes, whan þat þu art ded, þanne maitou don noþer god ne qued.	860	While it is day, do works of love.
¶ þerfore, man, i warne þe, While þu miht gon and se, In gode weyes sped þe faste ! Lef, þe niht þe wole agaste, And sikerliche widoute nay, At þi dei[i]ng ² shal ben þi domesday, For þere shal ben irekened al þat euere distu, gret and smal. þere þu shalt knowe and se God or yuel, wheiþer it be, ³ And þanne, par auunter, wo[lde]stu fain Biginne to worche and turne aȝein ;	864	Speed fast. The dark night brings terror.
¶ Ac, certes, þu ne shalt noht go, Ac riht after þu ⁴ hast do, þu shalt fonge verreement þare þi rihte iugement.	868	Then shall be counted all thy deeds.
¶ Et ideo ambulate, dum lucem habetis.	872	
Deþ is gilour swiþe strong And gileþ many on euere among, þerfore worch, while þu mait,	876	As thy deeds, shall be thy judgment.
	46 a	
Deþ is gilour swiþe strong And gileþ many on euere among, þerfore worch, while þu mait,	880	Death is a deceiver, and deceives many, therefore

859 þu miht] and may D, þow maiste H₁R. 860 Godes werkes] To don
warkes D, Good warkis and lawful H₁. 861 þat] om. A₂DH₁R. 862 þanne
maitou] þou mayȝt D. don noþer] noupere do A₂DR. ne] nor A₂. 864
While] þe while A₂, þat while D, whil þat R. þu miht] mayȝt þou D, þow
maiste H₁R. 866 Lef] Les A₂, Laste DR, Els H₁. þe wole] wil þe R. 867
And] For D. 869 irekened] rekenyde A₂R, rekene D, rekkend H₁. 870
distu] dedest þou A₂, þou diste H₁, þou didist R. and] or A₂D. 872 or] and
A₂, oþer D. it be] þay benn D. 873 And þanne] þen H₁. woldestu] þou
woldest A₂, noldest þou D. 874 Biginne] By D. 875 Ac] Bot A₂H₁R, And
D. ne] om. DH₁R. noht go] so A₂, not soo H₁R. 876 Ac] Bot A₂DH₁R.
þu] þat þu A₁R. 877 shalt fonge] schalt A₂, afong D, shalt fynde þere H₁,
shalt take R. 878 þare] Fong þeire A₂, For soþ H₁. rihte] om. A₂, owen H₁,
rightwis R. 879 gilour] a gylour A₂, swiþe] om. A₂. 880 gileþ] be gyle D,
bigiles R. many on] man A₂D (D has an erasure of m before man.), many
men (*The e in men is defective through a small hole in the parchment.*) H₁.
881 worch] man wirch A₂, om. D. while þu mait] while mayt D, with out
cessyngis H₁, whil þat þou maght R.

¹ Read wirche : chirche. ² MS. A₁ dejng.³ wheiþer it be is written on erasure in MS. A₁. ⁴ MS. A₁ þat þu.

	For sodeyneliche þu miht be cait.	
fear God,	Initium sapientiae, ¹ timor domini:	<i>De Timore Domini.</i>
but not in dread,	' Dred of god in alle ² þing Off wisdom is þe beginning ;'	884
as the bonds- man before his lord.	And many hauen of god dredre, Ac noht for loue of his godhede, But last þeih sholde for here gilt In-to strong pine ben ipult. ³	888
Fear the King of Heaven, so that thou mayst catch grace	¶ Hit fareþ bi swiche, i vnderstonde, As hit doþ here bi þe bonde : þe bonde nele noþer loude ne stille Don noht aȝein his lordes wille— Ac þat nis for loue ne for acord, þat he haþ toward his lord— For, if he dede, he wot wel, He sholde lese of his catel ; And ȝit hit fareþ bi man also, þat spareþ more sinne to [do] ⁴ For þe doute of gret pining, þan for þe loue of heuen king.	892 896 900
	¶ It is noht euel so to biginne, For dred of pine to late þi sinne, For sone after he may kacche grace To biȝenke him on godes face, Hu murie hit were, to haue þe siht Off godes face, þat is so briht !	904 47 a

882 For] Wyrche gude for D. miht be] mayt be A₂R, mayt D, miȝt han þyn H₁. caiht] endyngis H₁. 884 is þe] þis is þe first A₂. 885 And many hauen of] And many on hape of DR, Man haue euer H₁. dredre] in dredre H₁. 886 Ac] Bot A₂R, And D, For H₁. noht for loue] lesingis of H₁. 887 But] And H₁. last] lat A₂, þat R. þeih sholde] þei shullen D, þat pou shalt H₁. here] þaire D, þi H₁. 888 strong] om. A₂, ipult] pute D, plyte H₁, pilt R. 890 As] Also A₂. þe] a H₁. 891 nele] wil H₁R. noþer] neuere A₂. 892 noht] om. H₁, ought R. *The manuscript ends with 892 in A₂.* 893 Ac] and D, But H₁R. nis] es DR, nowþer H₁. for] for no DR. ne for] no for no D, ne for non R. 894 toward] to R. 895 wot] wote ful D, wist hit R. 896 sholde lese] lese suld D. 897 ȝit] riȝt D. 898 þat] om. D. spareþ] letters R. to] for to D. 899 þe] om. R. 900 þan] om. H₁. þe loue] loue DR. 901 biginne] gynne DH₁. 902 late þi] lete D, leue H₁, leue his R. 903 sone after he may] he may sonn aftyr D, soon after pou myȝt H₁. 904 biȝenke] be penke DR. him on] hym of DR, þe in H₁. 905 þe] a D, þat H₁. 906 godes] þat D, his H₁. so briht] bryȝt so H₁.

¹ MS. Inicium sapientie. ² MS. A₁ al alle.

³ Probably read ipilt. See l. 239. ⁴ MSS. A₁A₂ have go.



- ¶ And so he shal casten his loue
 To Iesu Crist, þat is aboue,
 And leten and flen sinful dede,
 Boþe for loue and eke for drede.
 Ac, who-so wole don be my lore,
 Iwis he shal spare more,
 To flen sinne day and niht,
 For drede to lese þat faire siht
 ¶ Off godes face, þat is so cler,
 Off whom we han al oure power,
 þan for drede of any wo,
 þat any þing mihte hem do.
- ¶ Leue frend, herkne to me,
 And more i wole speke to þe ;
 For in þe godspel i wole rede
 Off þe uertu of almesdede.
 þin almesse þu shalt forþ puite,
 And spare hit nocht, þouhit be luite :
 [In þe godspel it es write,
 I sal, man, þat þou it wite.]
 God seiþ þus in his lore :
 ' Man, if þu miht ȝeue no more
 ¶ But a dishful of cold water,
 þu shalt hit ȝeue neuere þe later
 Wid gode wille and wid charite,
 And ful wel it worþ ȝolden þe.' 47 b
 And, whan þu shalt haue þank and mede
 For so litel an almesdede,
 ¶ Siker maitou þanne be,
 If þu ȝeuest muche in charite
 To god, þu miht þe betre spede,

907 so] þus D. he] om. R. shal] may þen H₁, þen shal he R. 908 is]
 syttes DR. 909 leten and flen] lete flene D, leue and flye H₁, leeue & fle alle
 R. 910 eke] om. H₁R. The manuscript ends with 910 in H₁. 911 Ac] and
 D, But R. 912 spare] lett R. 913 day] bothe day R. 915 Off] And of D.
 916 Off] And of D. 917 any] oure R. 918 mihte hem] hym myȝt (over
 erasure) D, vs might R. 919 herkne] herken now D. 920 more i wole]
 meche I sal D. 921 þe godspel i wole] þis boke I sal D, þo gospel as we R.
 923 almesse] almes dede R. 924 1ſt hit] om. D. 925 and 926 are omitted in
 A₁R. 930 shalt hit ȝeue] putt hit forth R. 931 wid charite] in pyte D,
 charite R. 932 worþ] wroþ D, bes R. ȝolden] iȝolde D. 933 whan] hou D.
 haue þank and] be penke for þat D. 935 maitou þanne] þen may þou R.
 937 To] Tho D. miht] salt D.

In almsdeed
is double
good.

This learn of
old law.

Christ sent
Elijah to a
widow to
impart to her
this twofold
virtue.

Elijah

met the
widow, and
asked for

water and
bread,
to help him
to live.

And þe more shal ben þi mede.

Enes i it vnderstod,

þat in almesdede is double god :

940

¶ It forðoþ sinne, wite it wel,

And hit wole eche þi catel.

And, if þu art her-of in drede,

Hu hit mihte so be in dede,

944

A god witnesse i wole drawe,

On ensaumple of þe olde lawe.

¶ Holi wrít, þat wole noht liȝe,

Spekeþ of þe profete Eliȝe,

948

Hou Iesu Crist, houre lo[ue]rd swete,

Spak to Eliȝe þe profete.

To a pore widewe he him sende,

Here beyþere lyf [for]¹ to amende.

952

He seide : ‘ Eliȝe, þu shalt fare

In-to Sarepte and wone þare.

¶ þer is a widewe, þat shal þe fede,

And i wole ȝelde wel hire mede.’

956

¶ þe profete Helie began anon

47 c

Forþ in his weie for to gon.

At þe ȝate of þe cite þe widewe he mette,

960

And faire anon he hire grette.

He bad hire for godes loue,

þat us alle sit aboue,

A di[sh]ful² water she sholde him ȝiue,

For to helpen him to liue.

964

¶ þe widewe seide, she wolde fain,

And to serue him she turne aȝe[i]n.

After hire he gan to erie,

And bad hire þat she sholde hie.

968

‘ Do,’ he seide, ‘ be my red,

938 more] more hym D. 939 i it] hit I R. 939 reads in D : Twys . I anderstand. 940 þat in] In R. 944 so be] be so DR. 945 A] I R. wole] sal D. 946 On ensaumple of þe] In þe sample in D. 947 þat] om. R. wole] nyl D. liȝe] be leis R. 948 Spekeþ] It telleþe D, þat spekes R. 951 To] And to D. he] om. D. 952 beyþere] pore D, bothus R. for to] to A₁R. 954 wone] lye D. 955 shal þe] þou sal D, wil þe R. 956 i wole] sal D. well] her ful wel R. 958 in] on R. 959 þe] þat R. 962 alle sit] sittes alle R. 963 dishful] disful of DR. she] he R. 964 2nd to] vnto D, for to R. 967 he gan] began D, he bygan R. 969 be] aftyr D.

¹ for is supplied from D.

² MS. A₁ has difful.

- Bring me wid þe a shiue bred !'
- þe widewe him answerē[de]¹ anon :
- 'Siker,' she seide, 'bred haue i non,
Ne noht, þat i mihte þe ȝiue,
For to helpe þe to liue,
- ¶ But an handful mele in o picher
And a litel oyle, þat is cler,
þat i mot make of mete here
To me and to my children ifere ;
And seþþe we moten deie in sore,
For mete haue we no more.'
- ¶ þe profete hire answerēd þo :
'Abid,' he seide, 'er þu go !
First, þer-of mak me mete,
And, whan þat i hit haue iete,
Off þat, bileueþ, þu shalt make
For þe and for þi children sake.'
- ¶ þis seli widewe þo wel sone
Graunteded² wel al his bone :
For his loue, þat him þider sende,
Hire litel mete she wolde spende.
- þo þe profete þis iseih,
His eȝen he kest to god on heih :
To him he made an orysoun,
And anon god putte his fuisoun
Vpon hire mele in hire picher
And on hire oyle, þat is cler.
- ¶ þo seide anon þe profete
To þe widewe wordes swete :³
- 972 The widow had nothing
- 976 but a handful of meal and some oil.
- 980 She would eat and die.
- 47 a Elijah said : 'Give me first.'
- 984 What remains, use for thyself.'
- 988 The good woman
- 992 brought him food.
- 996 Then the prophet turned his eyes to God.
- 996 Abundance came upon the meal and the oil.
- He said sweet words :

970 Bring] And bryng D. me] om. R. shiue] schyne D. shyuer of R. 971 him] þo D. om. R. 973 noht] nauȝt elles D. þe ȝiue] ȝeue D. 974 2nd to] for to D. 975 mele in o] of mele in a R. 977 of] in D. on R. here] now here D. 978 to] om. R. ifere] in fere DR. 979 deie in] die R. 980 haue we] ne haue D. 981 hire answerēd þo] vnsverid hyr so R. 982 Abid] And badde her D. I bid þe R. 983 þer-of] he said D. 984 i hit] hit I R. iete] hete D. ete R. 985 bileueþ] þat leeues R. 987 þis] þe DR. þo well] þen ful R. 988 al] to do R. 989 him þider sende] Iudas solde R. 990 she] he (*perhaps for ho of l.* 963) D. she wolde spende] shewe ho wolde R. 991 þo] When R. iseih] hym seghe R. 992 he kest to god] to god he kast R. 993 made an] mende his D. 995 hire] þe D. 996 on] in R. is] was so D. was R. 997 þo] þen R.

¹ MS. D reads answerd. ² MS. A₁ has an erasure after t.

³ 998 and 999 are over erasure in MS. A₁.

* Fear not.
thy meal
shall not
diminish :
thy oil shall
increase.'

This proves,
that in alms-
deed lies two-
fold good.
It removes
sin, so that
thou mayest
win heaven.
It adds to
earthly
goods.

God says :
'Give, and
men shall
give to thee.'

Be glad in
thy gift:

thou
takest it to
God with thy
hand.

Thou art not
too vile to
feed Christ.

Eternal joy
will be thine.

' Ne dred þe noht, womman, in þi þouht !
þi mele ne shal wante noht,
And þin oyle shal waxen : sikerli
þi lome shal noht ben empti.'

¶ Gret plente hadde þe widewe þo,
While she liuede euere mo.

Now þu miht knowe in þi mod,
þat in almesse dede is double god :
Almesdede for[doþe þi synne],
And þer-þur[w] [men may heuen wyn[ne]]; 1008
And þi god sh[al multiplie],
So seiþ þe bok, [þat nyl nauȝt lye].

¶ þe godspel sei[þe to þe and me] :

' ȝif and men sha[l ȝefe þe].'
In anoþer stede, [I haue wytnesse],
þat god self se[ide] [in soþenesse] :
' Al þat þu dost [for loue of me]
To þe leste of m[yn meyne],
Riht to my-sel[fe, wete it wele],
þu dost þi pres[ent euery dele].'

¶ Glad maitou [be þan in þi þouȝt],
Also ofte as þ[ou maytȝ ȝeue ouȝt],
For, þu miht [wele vnderstande],
þu takest hit [gode with þi honde];
For godes w[orde in soþenesse]
þer-of bereþ [gude wytnes] :

' A man [may]² b[e nouȝt to quede],
Iesu Crist for to [fede] ;'
For þer-wid þu [myȝt wele spedē]
And heuene h[aue vnto þi mede].

1000

48 a

1004

1008

1012

1016

1020

1024

1028

999 Ne] no D. þi] om. D. 1000 ne] om. DR. wante] wane D, want right R.
1001 waxen] wereyn D. 1002 þi] and þi R. 1004 While she] And þe while
ho D, whil þat ho R. 1005 miht knowe] knowest R. in] wele in D. 1006 þat] om. R. 1007—1031 are defective in A₁. The page has been cut through the
middle of folio 48 a. Folio 48 b is wanting. The lines have been completed
from MS. D. 1007 þi] om. R. 1008 men] þou R. 1010 nyl] wil R. 1011
þe] For þe D. 1014 self] hym selfe D, hym R. seide] saies R. 1015 for] for
þo R. 1018 euery] ilk a R. 1019 be þan] be R. 1020 Also] Als DR. 1021
miht] maytȝ D, may nowe R. 1022 with þi] in his R. 1024 þer-of bereþ] Berþe þer of D. 1025 A] þer fore R. may] om. R. quede] gnede R. 1027
þer-wid þu myȝt] þou may þer with R. 1028 haue vnto] blis gete to R.

¹ Read vnderstonde.² man man is in MS. A₁.

To þa[t] blisse [he] [vs bryng],
þat is king [ouer all[e] þyng],
¶ And ȝeue us [grace, while we be here],
[To serue hym *and* hys moder dere 48 b 1032
In trowþe, loue, *and* in charite.
Amen. Amen. So mot it be.]

Almighty
King,
show grace
to us,
that we may
serve Hinn!

Amen. Amen.

1029 he] om. A₁D. 1030 king] lord R. 1031 ȝeue] he gefe D. 1032—1034,
through loss of fol. 48 b, are not found in A₁. The text follows fol. 179 b in D.
1032 and hys moder dere] þat vs boght dere R. 1033 trowþe] trewe R. in]
om. R. *The colophon reads in R: EXPLICIT HIC SPECULUM Vtile ISTIUS
MUNDI.*



VITA.

I, GEORGINA LEA MORRILL, daughter of the Reverend Abner MacDonald and Ann Hussey Morrill, was born in Bolivar, Tennessee. My earliest educational training was acquired at private schools of New York and was followed by two years (four semesters) at Cook Academy in preparation for college. In September 1878 I entered the Freshman Class of Vassar College, and having completed regular prescribed courses occupying four years (eight semesters), I received in 1882 the Baccalaureate Degree (*Artium Baccalauream*) conferred by that institution. In 1888—89 I was graduate student at Bryn Mawr College. In 1889, on presentation of a dissertation entitled *Teutonic Antiquities in Exodus and Daniel*, and after examination on the work represented by two years (four semesters) of graduate study in English and Germanic philology, with specific attention to Old English and Gothic, the Second Degree (*Artium Magistra*) was granted me by Vassar College. In 1891—92 I was graduate student of English and German at Columbia University through medium of Barnard College. Otherwise during the years 1882—92 I was occupied with teaching and study. I was instructor in the Girls' Central School, Brooklyn, and I had charge of the English Department at the South Jersey Institute and at the Norfolk College for Young Women. Among other subjects I taught Old English, Middle English including Chaucer texts, and English Literature of the Elizabethan and modern periods. In 1893 I continued the study of Germanic philology in Europe through the Universities of Zürich, Leipzig, Berlin, and Heidelberg. I was in attendance upon lectures (*Colleg*) and exercises in interpretation (*Seminar*), and, in so far as their regulations permitted, I was in immediate connection with these institutions. Early in June 1894 an arrangement of subjects (*Fücher*) was marked out for me by the Philosophical Faculty of the University of Heidelberg, preparatory for the inaugural examination for the degree of Doctor of Philosophy.

I passed several months of study in England, availing myself of the pleasure of work in various British libraries of note, among them the Library of the British Museum, the University Library, Cambridge, and the Advocates' Library, Edinburgh.

My esteemed instructors in European Universities have been as follows: Avenarius, Braune, Hoffmann, Holt, Osthoff, Roediger, Schick, Schirmer, Erich Schmidt, Sievers, Tobler, Vetter, Wundt, and Zupitza. I am also glad to acknowledge here the service of Professor Dr. Morsbach through three semesters of lectures, derived by means of private courtesy.

To each of these honoured gentlemen I beg to express sincere thanks. In many instances the name awakens a keen and deep-felt sense of personal indebtedness for generous assistance and appreciated kindness. It is my privilege to tender warm thanks to Professor Dr. Kölbing for continued interest in the successful prosecution of my studies, and for aid in many forms bestowed in an inofficial capacity since an early period of my University relationship. Obligation to Professor Dr. Sievers and to Professor Dr. Wülker is enhanced by the service of valued *Grammatik* and *Grundriss* during several years before direct connection in lecture hall. I desire further the pleasure of expressing thanks to Professor Dr. Roediger, Professor Dr. Schmidt, Professor Dr. Braune, and Professor Dr. Osthoff. For the immediate direction of my study in Germany with personal guidance and instruction I am honoured in the privilege of indebtedness to the late Professor Dr. Zupitza and to Professor Dr. Schick.





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